

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME 64.

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SOUTHERN BAPTISTS PLEAD FOR CHRISTIAN UNITY

Address of President W. W. Hamilton, New Orleans,
at Southern Baptist Convention in San Antonio
Texas, May 16, 1942

The plea of Southern Baptists for unity among all Christian people of every name is positive and insistent and sincere. They not only do not refuse to unite with all who love the Lord Jesus Christ in spirit and in truth, but theirs is an earnest and prayerful and consistent effort to promote Christian unity and to bring it to pass. This plea is not a spasmodic and an exceptional one coming from some one church, or group of churches, but it is of the very nature and principle of their doctrines and life and character. Scriptural uniting of all Christians is the plea of every true Baptist anywhere and all the time.

No matter how long it may take and no matter how much it may cost, Baptists are firm in the belief that true unity will be accomplished. They are not ready to sacrifice Bible principle for some mere human substitute. They are not willing to be led into the wilderness by some promising and deceptive mirage. A well planned and far-reaching organizations for bringing diverse groups into some kind of mechanical union cannot be allowed by Baptists to take the place of true and vital Christian unity. . . .

Spiritual Unity

Baptists maintain that the nature of their plea is spiritual unity and not mechanical union. As already stated, even the most perfect super-organizations have failed and will fail. The best of them are divided among themselves. . . . Organic union has failed in all the centuries. God gave to man the inalienable right of freedom, and Baptists believe that all attempts to take this from him must of necessity fail in the future as it has failed in the past. . . .

I. Baptists have the best reasons for their plea for true unity. First of all is the prayer of Jesus our Lord, that His followers may all be one even as He and the Father are one. Jesus did not pray for the elimination of the person and work of Father, or Son, or the making of them both into another person. . . .

Shame Involved In Divisions

Baptists make their plea, too, because of the shame involved in divisions. Paul says (I Cor. 3:1-7) that we are unspiritual and behave like worldlings when there are divisions and jealousy and strife. We are not to divide over our leaders, even though they be as Apollos or as Paul. We are carnal and walk as men when dissensions arise over men and over names. The records of history offer striking examples of this, and Baptists insist that such divisions should never have existed and ought not to exist today. The attempt to bring together as many differing groups into some organic and catholic union is based on a wrong conception of the churches and of their mission. It is not by the might of power and pomp and numbers that we are to win the lost. No ecclesiastical organization can take the place of the Holy Spirit, (Continued on Page Five)



S. B. C. PRESIDENT
W. W. HAMILTON

SOUTHERN BAPTIST CONVENTION MEETS IN SAN ANTONIO

Walton E. Lee

The municipal auditorium in the city of San Antonio, Texas was the meeting place of the eighty-seventh session of the Southern Baptist Convention. On Saturday morning of last week, promptly at 9:00 o'clock, President W. W. Hamilton called the meeting to order. The music was under the direction of Profs. E. O. Sellers and E. L. Carnett of the Baptist Bible Institute. The auditorium, said to seat 6,000, was well filled. If there was any misgivings as to the attendance when San Antonio, far removed from the center of the Convention territory, was selected last year as the next meeting place, it was removed at this opening session.

In the devotional message brought by Dr. F. C. Feezor of North Carolina, the Southern Convention was likened to the gathering of the Jews in their Holy City in the long ago at their feast. "Think you that He will come to the feast?" they asked. The speaker urged that Jesus, during these days, be seen and heard above all else and His name be magnified.

The Address of Welcome

Dr. Perry F. Webb, pastor of the First Baptist Church of the host city, introduced Hon. Coke Stevenson, Governor of Texas, who extended hearty words of welcome on behalf of Texas and the city of San Antonio. Dr. Edward H. Prudens, pastor of the First Baptist Church in Washington, D. C., made the response.

The President's Address

President Hamilton, with Vice-President E. D. Solomon in the chair, read his annual message on "Southern Baptists Plead for Christian Unity." This message in printed in The Baptist Record and comment here is reserved. Every reader of the paper is urged to read it.

Greetings

The greetings of the Northern Convention were expressed by Dr. L. M. Hale, in the Convention as a fraternal messenger from that body. A telegram of greeting from the Negro Seminary in Nashville was read to the Convention by the Secretary.

The Convention Sermon

The Convention sermon, always an outstanding feature in the proceedings, was preached by Dr. Ellis A. Fuller, of Georgia, with Dr. T. D. Brown of Mississippi, the alternate, leading in prayer. The sermon is printed in this issue of The Baptist Record. Its reading is urged.

First Day—Afternoon Session

In a devotional message by Brother S. H. Jones, of Brookhaven, Miss., some reasons were assigned as to why man should worship God. 1. God deserves and desires to be worshiped. 2. Man's nature is such that he needs to come in contact with God in worship; 3. There will come a deeper insight into the problems of life; 4. A broadening of one's vision; 5. That one may be better prepared to minister, especially those in sorrow.

Seminaries

The American Baptist Theological Seminary, the Negro Seminary in Nashville, made its report through Dr. E. P. Alldredge. During the past year 89 students were enrolled, a loss of 57. Sixteen women were enrolled in the Training School. Seventeen students were given degrees or certificates. This year the Seminary has received the largest financial aid from the denomination in the eighteen years of its existence, \$12,598.32. More adequate buildings are badly needed in which to train the 1600 young preachers who are ready for training, representing a constituency of 4,000,000.

The report on the Southern Seminary was read by Dr. F. C. Feezor. According to the report the indebtedness on the institution has been reduced (Continued on Page Two)

SOUTHERN BAPTIST SEMINARY PRESIDENT



Dr. Ellis A. Fuller, pastor of First Baptist Church, Atlanta, Ga., was elected president of the Southern Baptist Seminary, succeeding Dr. John R. Sampey. Dr. Fuller preached the Convention sermon, published below.



DR. ELLIS A. FULLER

"ALL THINGS MUST NEEDS BE FULFILLED"
(Luke 24:44)

Name Four Christian Responsibilities
By Ellis A. Fuller, Pastor
First Baptist Church, Atlanta, Ga.

(Annual Convention sermon, Southern Baptist Convention, San Antonio, Texas, May 16, 1942.)

(Every reader should carefully read this great sermon by one of our great preachers. It is a challenging, helpful message.—Editor.)

As we turn our hearts to this hour of worship, I pray that the Holy Spirit will give us a gripping awareness of the unparalleled dramatization of human depravity as it is now being displayed in human affairs.

May every discerning mind know at this moment that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Our contemporaries who would destroy all the freedoms of men and ignore all faith in the gospel of redemption certainly give convincing proof that unregenerated men who have knowledge but refused "to have God in their knowledge" God does give "over to a reprobate mind." In the vanity of their mind their work of construction leads unto destruction; in their darkness of understanding their proposed reformations provoke divine retribution; in their alienation from the life of God their way of life runs unto death; and in their destitution of feeling their zeal is not unto gains in righteousness but unto greediness in lasciviousness and uncleanness. . . .

Our understanding must be darkened indeed if we fail now to see how utterly deceptive have been the false prophets who taught us that "Man creates his own God." . . . that men should find the good way of life without religion. . . .

Crass Materialism

Holden indeed are our eyes if we do not see now that Christianity is just another economic system of crass materialism when we dry up its blood stream and thereby change it from God's eternal gospel unto redemption into man's ethics unto material abundance.

We must know now that science, hailed by many as the real Messiah to lead the human race into the kingdom of God, has but armed and equipped the nations to destroy one another. Because science did heal diseases, solve problems, multiply physical blessings, and did bring into existence countless luxuries, many, even more than we realized, became disciples of the new Messiah and "changed the glory of the incorruptible God for the likeness of an image of corruptible man." . . .

With our eyes beholding the chaos, the cruelty, (Continued on Page Seven)

Sparks and Splinters

Wayland Baptist College held its 32nd commencement in the First Baptist Church of Plainview, Texas, on May 17. The commencement sermon was preached by the pastor, L. B. Reavis, and the address was delivered by Judge Frank Day, a deacon in the First Baptist Church and chairman of the Board of Trustees of Wayland College. There isn't a Baptist school west of Wayland College in the United States. It has a wide area, drawing students from the plains of Texas, New Mexico and other western states.

BETHEL, Lincoln County: The Lord has blessed our feeble efforts in a gracious way during our ministry in Bethel church. Since our call in February, 1941, we had our regular summer revival, conducted by J. D. Walker of Canton, which resulted in twenty-five conversions; enrolled forty-two in our Bible school; organized the church's first B. T. U. with a membership of forty; the church has accepted its quota in the Now Club; is giving the pastor a set salary for the first time in years; has recently painted the church, both inside and outside; and now The Baptist Record is going into all the active resident families of the church.—W. W. Boggan, pastor.

Fellowship Church, Jasper County Association, recently repainted its building. The pastor and church folk are delighted.—J. Hardee Kennedy.

—BR—

In Washington, D. C., in 1932, with prohibition, there were 104 women arrested for drunkenness; in 1938, with liquor, there were 1,465. Some difference, I say, in favor of prohibition. The Federal Bureau of Investigation tells us that the arrests for drunken women drivers are increasing at a rapid rate. Is this the type of mothers which America is providing for the coming years? Bishop E. H. Houghes of Washington, one of the greatest preachers in America said, "Unless we stop this rising wave of drunkenness in one more decade we will be the most drunken nation God ever saw staggering over this planet." No parent wants to raise a family of drunkards.

CRYSTAL SPRINGS: For two successive months our mission gifts have gone beyond four hundred dollars. Last month it was \$411.00, and this month \$407.56. Things will go all right at home when we do what we should for world missions.

WANTED: The minutes of the following associations: Benton, Chickasaw, George, Itawamba, Montgomery, Neshoba, Riverside, Wayne, Winston, Yazoo, Zion, Lawrence, Prentiss.

Rev. and Mrs. Wester Hamilton, Jr., announce the marriage of their daughter, Zula Adelaide, to James Ethle Herring, Sergeant, United States Army, on Saturday, the sixth of December, nineteen hundred forty-one, Roanoke, Virginia.

"The Church Member's Handbook," by Rev. Joe T. Odle, is a small book from the Broadman Press, which should be placed in the hands of every person joining the Baptist church. The price is ten cents per copy. Larger quantities come cheaper.

Dr. Herbert Lockyer, the renowned Baptist preacher of Liverpool England, has just concluded a most successful Bible Conference in the Bellevue Baptist Church, Memphis, of which Dr. Robert G. Lee is the pastor. Other Baptist churches visited recently by Dr. Lockyer are the Broadway Baptist Church of Knoxville, Tenn., and all the Jacksonville (Florida) churches.

ITTA BENA: Since our meeting our attendance in all phases of the work is better and we are having additions at almost every service. Recently the Men's Bible class reported 100% in attendance. I must not forget to say that the attendance has "perked up" considerably before our meeting; due, partly, I am sure, to the fact that we had adopted the EVERY FAMILY Plan of The Baptist Record. We greatly enjoy The Record.—Reporter.

UNION: There were forty-one additions to the First Baptist Church of Union during the revival services in which Dr. S. A. Murphy of New Orleans, La., preached and Rev. Harry Beckman of Owensboro, Ky., directed the music, and illustrated with crayon work.

SOUTHERN BAPTIST CONVENTION MEETS IN SAN ANTONIO

(Continued from Page One)

from \$345,000 to \$215,000; and the largest enrollment ever, 130 of whom were given degrees.

Dr. Sampey, who has been President of the Seminary since 1929, has tendered his resignation, and Dr. Ellis A. Fuller was elected by the Trustees to the Presidency. Dr. Sampey was elected President Emeritus and professor of Old Testament interpretation.

President Hamilton for the Baptist Bible Institute reported 255 students enrolled last session; 272 took correspondence courses, bringing the total enrollment to 427. Fifty-eight of this number were from Mississippi. The financial condition of the Institute has never been as good as today. The debt in 1929 was \$353,000, but now it is \$129,000. The total assets are \$526,153.60.

The report on the Southwestern Seminary by President L. R. Scarborough shows a total enrollment during the last session of 934. Of this number, 123 were graduated. The debt on the Seminary is now \$240,248.39, having been reduced this year by \$57,525.23. The endowment is now \$1,202,523.60. A quiet campaign is now on to increase this endowment by \$100,000, more than \$50,000 of which is now in sight.

Dr. Scarborough has tendered his resignation on account of failing health. Dr. Truett, President of the Board of Trustees, announced at the close of this session that the Board of Trustees of the Seminary had chosen Dr. E. D. Head, pastor of First Baptist Church, Houston, Texas, as Dr. Scarborough's successor.

The Convention was addressed by Dr. T. F. Callaway, of Georgia, on "The Theological Education Now Needed." It was a masterful setting forth of the principles for which Baptists have contended and taught through the years.

First Day—Evening Session

"Looking Unto Jesus" (Heb. 12:1), was the text of the devotional message of this session by Dr. H. A. Zimmerman of Arizona. It was an earnest plea to look unto Jesus as the source of the supply of every need.

The State Paper

This good hour was given to a consideration of the denominational papers. Dr. Louie D. Newton of Georgia, chairman of a Southwide committee on circulation, was in charge of the program. Following the reading of a report by Dr. L. L. Gwaltney, of Alabama, Dr. Newton called for a report on the paper in each state. To this there was a hearty, almost unanimous response. In April, 1941, the total circulation of the papers in the eighteen states of the south was 215,367. On the same date in 1942 it was 261,664, a net gain of 46,247. The goal is 500,000 by 1945.

For Mississippi, Rev. D. I. Young of Eden, who is a doer of the word as well as hearer (having The Record in his church budget) reported that The Baptist Record now has circulation of 26,000, and in 1942 expects soon to reach its goal of 28,000. This is the 1945 goal set by the Southwide Committee.

Brotherhood Hour

The remainder of this session was given to a consideration of the work of the Brotherhood of the South under the direction of Judge Jno. W. McCall of Tennessee.

A highly pleasing feature of the program was a musical concert by the world famous cowboy band of Hardin-Simmons University.

The report showed that substantial progress was made in every phase of the work. Brotherhoods were organized in more churches during 1941 than in any previous year. It is conservatively estimated that on January 1, 1942, there were functioning Brotherhoods in 4300 churches, and that the enrollment in these Brotherhoods was above 125,000 men.

Judge McCall introduced Lawson H. Cooke of Tennessee, General Secretary of Brotherhood work in the south, and Hugh F. Latimer, also of Tennessee, the Associate Secretary, both of whom spoke. Dr. Duke McCall, son of Judge Jno. W. McCall, introduced Dr. W. R. White, President of Hardin-

Pastoral Problems

By Norman W. Cox

"FEED THE SHEEP"

One of the major responsibilities of the prophets of God is to feed the sheep. The Lord has appointed us that task. Our service in feeding them is not confined to the pulpit. Certainly we should try zealously to feed them from the pulpit. We need, also, to feed them in personal counsel and guidance, privately, in the open, in groups and classes, and in many other ways.

The Lord has provided an abundance of food. It is the Bread of Life which the gospel gives us. Our task as preachers is to feed ourselves well upon it and prepare and offer this glorious spiritual food to the sheep in a way that will stimulate their hunger and create within them an appreciation of what we are giving them from the Word of the Lord.

Our task is made difficult because the hunger of other things often obscures in the people the consciousness of their need of the Bread of Life in Christ. They are hungry for pleasure, prestige, pelf, and a hundred other things with which the world, the flesh, and the devil allure them. It is not our responsibility to show them the gospel, it is our obligation to seek to get them to want it. There we have a real task.

Again and again we preachers need to seriously ask ourselves, "Am I giving my people a spiritual diet which will enable them to grow strong in Christ?"

—BR—

President John Jeter Hurt announces the commencement speakers for Union University as follows: Baccalaureate sermon, President W. W. Hamilton, D.D., LL.D., New Orleans; sermon before Ministerial Association, D. A. Ellis, D.D., Memphis; baccalaureate address, Edwin Mims, M.A., Ph.D., Vanderbilt University. The exercises begin May 31 and close June 2d.

Simmons College, who brought the closing message on "Sleeping Through a Great Destiny."

Sunday

Regular worship services were held in all of the Evangelical churches with pastors attending the Convention preaching. What was listed as an "overflow service" was held in the auditorium. It is presumed that this was for those who could not get into the churches. The auditorium was well filled in this service and Dr. Ralph A. Herring of North Carolina brought a great message, emphasizing the "Righteousness of Christ Sufficient to Cover All the Sins of Men."

Foreign Mission Rally

In the afternoon a Foreign Mission rally was held in the auditorium. Over this Dr. C. E. Maddry, the secretary of the Foreign Board, presided. A large number of Missionaries to the different fields, at home on furlough, were presented to the Convention, some of whom spoke interestingly and encouragingly of the work in the fields afar. There are now 573 Missionaries in the employ of the Foreign Mission Board—24 new Missionaries were sent out this year. Dr. Maddry announced to the Convention that the Lottie Moon offering of this year has now gone beyond \$450,000.00; that the World Emergency Relief offering is now \$318,000.00—\$18,000.00 beyond the goal, and five states yet to make full report. Dr. Maddry believes this fund will go to \$450,000.00. The Convention last year agreed to give English Baptists \$200,000.00 as a love offering to be applied to their imperiled Foreign Mission work. A committee was appointed to raise this amount. Dr. Maddry stated that several weeks ago the last installment of this amount was sent to England. The Budget of the Foreign Board for this year is \$1,400,000.00. The debt of the Board is now \$128,000.00 and at the present rate the debt will be paid in 1943, said Dr. Maddry.

Special prayer, led by Dr. Ellis A. Fuller, was offered for the Missionaries on the foreign fields, and especially those in the enemy's prisons. The presentation of the six newly appointed Missionaries and a prayer for them closed the service.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.

"A good thing to remember,
And a better thing to do,
Is — work with the construction gang,
Not with the wreckin' crew."

I

"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand."

II

A pastor has in his possession a beautiful diamond pin. It was donated by a Christian woman, proceeds to go into Christian work. Anyone interested may communicate with this office.

III

Mississippi Baptists generally rejoice in the large opportunity for service that has fallen to Major W. E. Holcomb. He has shouldered large responsibilities and discharged them in splendid fashion. We wish him continued success in his work.

IV

We have the tract, "The Now Call," by Dr. L. G. Gates, for distribution in small quantities. It is a gripping message. Write us the number you desire.

We also have three new Brotherhood tracts for distribution.

V

Something like 150 pastors in number will be serving each week throughout the three months evangelistic campaign, January 24-April 18, 1943. What a host of preachers!

Something like 18,600 church members will be involved each of the twelve weeks of that Statewide evangelistic campaign!

Who can visualize all the good wrought in the name of the Lord Jesus Christ?

VI

Think of it! At least 100 churches will be having services each week of the Statewide Evangelistic Campaign! Twelve weeks! Twelve hundred churches! Don't let your church be one of the 300 that may not cooperate! Why not let us have 1552 churches working together in this great task?

VII

We have just re-read I Kings, chapter 18. How God's people—all of us—need that spirit today. Then, we would stop looking at difficulties and see God instead.

It was easy to note that while the Evangelistic Committee canvassed the whole situation they did not major on the difficulties but went forward with faith in God.

Elijah called the people near, repaired the altar, placed the offering, had twelve barrels of water poured upon it, and called upon God at the appointed hour. God heard and answered. Instead of pouring water most of us would have looked for some very dry wood.

What do we do when we set the revival time? We look at the almanac to see when we will have a full moon. We try to select a dry season (frequently the whole thing remains very dry). Certainly it must not be too cool. More colds are caught at church than anywhere else in all the earth! We look to the singer, the preacher and the kitchen-dining room.

A few look to God.

VIII

Several times we have heard it said, "Baptists are doing more because there is more money in the country." Each time we have thought, "That is a mighty poor and inadequate reason." There is not much to move one in that statement.

We would say Mississippi Baptists are doing a great deal, because:

First—Jesus has done a great deal for us.

Second—Baptists appreciate what He has done. Show Baptists it is for Jesus, that it is in The Book, that their leadership is united, that their money is being put to purposes given, that you love them,

and are fair toward them, and they will carry big loads.

Third—Baptists are learning of the work of Jesus. The Baptist Record has the largest subscription ever. Tens of thousands of tracts are being given out, and thousands of Gospels of John. Department and field workers are going into every Association with His message.

Fourth—there is much money in the country. We place this statement in the list where we think it belongs.

Baptists are not doing it for a program, nor any human being, nor because they are naturally liberal!

We do it for Christ's sake!

IX

Do you leaders, teachers, and parents of boys and girls desire something new and different for them? "Yes," you say. Well, get that delightful book "The Steward Family," by Mrs. Medlin. Before her marriage she was Miss Josephine Riley, W. M. U. young people's leader in Missouri. The book is in the language of boys and girls—delightfully so. Order from your Book Store.

X

He is now Dr. Duke K. McCall. He has received his Ph.D. from the Southern Baptist Theological Seminary, Louisville, Kentucky. He is a native Mississippian, having been born at Meridian. His family members belonged to the First Baptist Church. He is pastor of Broadway Baptist Church, Louisville, Ky. This is where Dr. and Mrs. John R. Sampey hold membership. We have used him in revival services and found him a mighty good evangelist among both young and old.

His mother is a splendid Christian woman—active in church affairs.

His father is also prominent in church and denominational circles, teaching the Radio Bible class and serving as chairman of the Board of Deacons at First Baptist Church, Memphis. In addition he is chairman of the Executive Committee on Southwide Brotherhood, and is a trustee for the Baptist Memorial Hospital.

XI

A joyous privilege was ours in being at Mississippi Southern College for a few days in Religious Emphasis Week. We spoke from two to six times a day and held personal conferences with students. If spiritual benefit came to them in any measure as it came to us, we are happy!

Dr. J. B. George, Mr. Craft, and other faculty members are outstanding as competent educators, and Christian statesmen. (Ladies on the faculty are included in that statement.)

The student body is made up of some fine Christian young men and young women. Miss Emilie Olson, chairman of Christian Federation, and her cabinet members were most cordial and helpful.

We had the privilege of contacting our B. S. U. groups along the way—Miss Mary Nelle McDonnell is the very splendid leader. Brother Moulder is rendering excellent services in this department.

Incidentally, we had the privilege of being atop the Forest Hotel as the guest of the County Coordinator of Defense—Dr. J. B. George—during a practice blackout. Hattiesburg and vicinity, as far as eye could see, certainly gave every cooperation.

For Christ, Church and Country!

XII

It is always good to be around the Mississippi College Ministerial students. So it was a thrilling experience recently to face almost the entire group talking about The King's Business. Brother O. Hand proves a good leader.

Our first visit to Crosby was a delightful one. The house was filled with worshippers. Pastor Virgil Ratcliff was happy. We visited some of the work of the countryside. The need is great there. Brother Ratcliff believes in going on in all the work.

XIII

In our conferences we visited in some of our newer houses of worship—Durant, Poplarville, Main Street, Hattiesburg, and Grenada. They are lovely places of worship and very practical in arrangement.

The Starkville church had been "done over," adding a worshipful atmosphere.

"I was glad when they said unto me, let us go into the house of the Lord." Psa. 122:1.

XIV

A good post-war treatment for present world

disturbers:

First—give Germany to the Jews.

Second—give Italy to Ethiopia.

Third—give Japan to China.

That should take the Nobel peace prize!

XV

WHY I GO TO PRAYER MEETING

by

J. H. Anderson

FIRST—

I cannot stay away—

Because I love my brethren and the fellowship of the hour draws me there.

SECOND—

I cannot stay away—

Because I feel the need of spiritual food. It is too long between Sabbaths to do without food.

THIRD—

I cannot stay away—

Because my soul yearns for the worship of the sanctuary.

FOURTH—

I cannot stay away—

Because my burdens are unloaded there more completely than at any other time or place.

FIFTH—

I cannot stay away—

Because poise and calmness of soul come to me there as at no other place.

SIXTH—

I cannot stay away—

Because of the desperate need of confession and forgiveness that somehow seems easier in the sanctuary.

SEVENTH—

I cannot stay away—

Because there is no other place on the earth that is such a haven of rest to tired body and soul.

EIGHTH—

I cannot stay away—

Because there I get new courage to go on.

NINTH—

I cannot stay away—

Because it is the best cure for despondency and discouragement.

TENTH—

I cannot stay away—

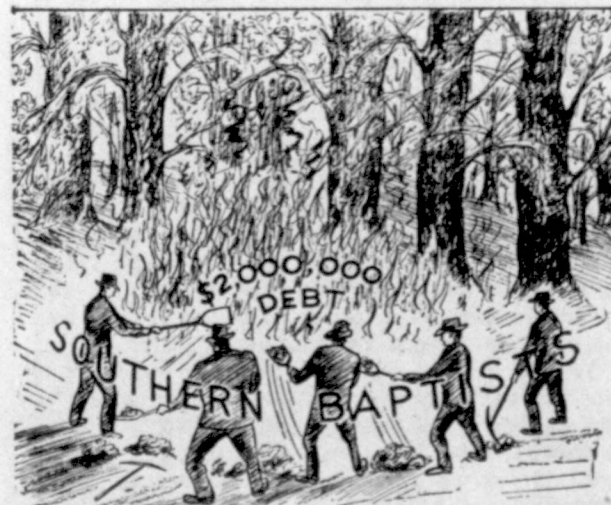
Because Jesus said, "And I, if I be lifted up, will draw all men unto me."

I HAVE GIVEN TEN REASONS; THERE ARE 999 OTHER REASONS JUST AS STRONG WHICH SPACE DOES NOT PERMIT ME TO GIVE.

—BR—

Dr. Austin Crouch, executive secretary of the executive committee of the Southern Baptist Convention, reports total receipts for April from Mississippi are \$11,838.11. He also reports that total receipts for the Convention year to date are \$1,161,967.44. This is a gain over the same period last year of \$285,853.37.

ACKERMAN: Bro. John Farmer is to be with us soon to lead in a study course on personal soul-winning. This course is to precede our meeting, beginning May 24, with Brother G. O. Parker leading in the preaching services.—Reporter.



NOW THAT WE HAVE IT UNDER CONTROL, LET'S PUT IT OUT!

The Baptist Record

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D. A. McCall Business Manager
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OUR CONSTITUTION THREATENED

"CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION OR PROHIBITING THE FREE EXERCISE THEREOF."

From various sources come indications that our government contemplates establishing diplomatic relations with the Vatican. Dr. Louie D. Newton sends us the following excerpt from a story in the Chicago Tribune, under a Washington dateline of April 3.

"President Roosevelt today revealed that the question of permanent American representation at the Vatican under consideration. He said he could not say at present whether this country would or would not have such representation because of the transportation difficulty. . . ."

We have also received a copy of a letter from Senator Tom Connally. We quote below one paragraph:

"I do not know of any plans the President has in mind regarding this proposal, so I am neither able to affirm nor deny this rumor. Appointments to the Foreign Service have to have the approval of the Senate, and to date no nomination of a representative to the Vatican has been sent to the Senate."

We have also seen the matter mentioned in at least three other publications in widely scattered sections of our land.

Instead of waiting until the horse is stolen to lock the door, we want to register our protest NOW. We believe that our sentiment represents the feeling of every Mississippi Baptist. And our sentiment is that the United States government having as one of its foundation pillars the separation of church and state, does not need a representative at the Vatican. The Vatican is a church organization and not a civil organization. The residents of the Vatican have the Italian government as their protector, being residents of Italy. The Italian government until recently had a diplomatic representative in our capital. No doubt at the close of the war diplomatic relations will be resumed.

We do not need a diplomatic representative at the Vatican because it is illegal, and certainly, in these days when we frown upon the illegal acts of other nations, we ought to be careful to observe the law ourselves. As stated above, the Vatican is a church affair and not a civil affair. Hence, we would be violating the very fundamental law of our land to send any diplomatic representative there.

We oppose a diplomatic representative at the Vatican because to do so would give recognition to the Catholics that is withheld from Baptists, Methodists, Presbyterians, etc. (We know that Baptists do not desire any such civil recognition.) The Baptist churches are spiritual affairs and not civil affairs.

Again, we oppose such a step because there is no need for it. The Catholic churches are accorded freedom in this land that they withhold from Baptists and Protestants in other lands, where they have the authority to do so. Surely no representative is needed to see that they get a square deal.

Again, no representative is needed at the Vatican, as we have repeated above, because the United States government is a civil affair and the Vatican is a church affair. Any message that our President or government wants delivered to the Vatican could be delivered by our ambassador to Italy.

It is to be sincerely hoped that our President will not try to "beat the devil around the stump" by appointing a "personal representative." Many of us have not yet forgotten the Myron C. Taylor matter. If our President feels that we must have a representative at the Vatican, let him do it in the open. Then if our governmental authorities should acquiesce in such a move, they will hear from the home folks, and in no uncertain terms.

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

CHRIST, OR THE WORLD?

A. B. Pierce

Crystal Springs, Miss.

In a student prayer meeting a few years ago at one of our Baptist seminaries, one of the professors was leading the devotional. In the course of his remarks, he made this statement: "One of the greatest blessings that could come to the United States would be a wave of violent religious persecution." To many of us, this was a shocking statement, but experience and observation since have convinced the writer of the truth of this statement. None of us desires to suffer, neither wishes others to suffer, but the result that would come from such persecution is the greatest need of this hour. If persecution should come, the hypocrites and unsaved church members would take their places on the side of the world and the enemies of Christ, and the real Christians would take their places by the side of Christ to death. The few would have greater influence than many when a large part of them are unfaithful to the cause they profess to have embraced.

It is a sad thing that the line of demarcation between the children of God and the children of the devil is so dim, if at all discernible. Many Scriptures teach us that it is necessary for us to live different and separate lives from the world which is at variance with God. Jesus said, "No man can serve two masters. . . . Ye cannot love God and mammon." James said that a part of pure religion is "to keep himself unspotted from the world," and that "Whosoever, therefore, will be a friend of the world is the enemy of God." Paul quotes the Lord as saying: "Come ye out from among them and be ye separate," and to "Be not conformed to this world, but be ye transformed." These will suffice to show that it is required of a Christian to live apart from the world, and different from non-Christians.

All too many are trying to do the thing that Christ said could not be done,—serve the world and God at the same time. Those who try it do not find the happiness they seek. Borderline Christians who are trying to get the pleasures and blessings out of both the world and Christianity are missing both. They have too much of Christ to enjoy the pleasures of the world, and too much of the world to experience the joys of a life fully dedicated to His work. Too many try to find and mark out some neutral ground between Christ and the world, but there is no such place. Jesus said, "You are for Me, or you are against Me." Many will not stand out and out for Christ because they know it will mean an open warfare with the world. To face Christ is to turn our backs on the world, and to face the world is to turn our backs on Christ. Not to compromise with the world is to be at war with the world.

The world is demanding today that we demonstrate in our lives and not with a creed that the principles of Christ will solve the world's ills. Preachers and other Christians often weaken their testimonies and influences for Christ by belonging to or attending clubs and organizations that foster things that are un-Christian. If every preacher and church member would give the same effort, time and money to his church that he does to these other organizations, most of the organizations would be unnecessary. This would make many unpopular, but Christ said nowhere that we be popular, but faithful.

If the more than five million Southern Baptists who have their names on our church rolls were real soldiers of the Cross, ready to endure any hardship, and stand uncompromisingly for Christ, we would see one of the greatest spiritual awakenings the world has ever witnessed. It may be that the Lord will have to bring this persecution upon us as the professor suggested to force us to take a stand on the side we belong on. Why should we wait until we are on our backs before we look up to our Lord in faith and full surrender? If civilization is saved today, it must be saved by Christians who live like Christ.

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

(The articles about the Southern Baptist Convention require so much of this week's space that we are omitting our weekly "Selected Editorial." It will appear next week.)

—BR—

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

HONESTY * LOYALTY * VICTORY

I

MISSISSIPPI BAPTISTS CONTINUE ON THE MARCH IN NOW CLUB ACTIVITIES.

Churches Over the Top:

Kossuth—Alcorn.
Hickory Flat—Benton.
Duncan Hill—Calhoun.
Gatesville—Copiah.
Sylvarena—Copiah.
Salem—Kemper.
Blackwater—Kemper.
Glendale—Lebanon.
Zion Hill—Lebanon.
Saltillo—Lee.
Neshoba—Neshoba.
Hickory—Newton.
New Ireland—Newton.
Union—Panola.
Osborne Creek—Prentiss.
Hillsboro—Scott.
Tishomingo Chapel—Tishomingo.

II

No. 670 for \$50, Kossuth in Alcorn (McLaurin, field worker).

No. 3449 for \$36 and \$6, No. 3450 for \$36, No. 704 for \$100, Hickory Flat in Benton (McLaurin, field worker).

No. 669 for \$50, Duncan Hill in Calhoun (McLaurin, field worker).

No. 734 for \$100, No. 735 for \$100, Gatesville in Copiah (McLaurin, field worker).

No. 3446 for \$36, Shady Grove in Copiah (McLaurin, field worker).

No. 706 for \$100, No. 707 for \$100, Sylvarena in Copiah (McLaurin, field worker).

No. 712 for \$100, Salem in Kemper (Hightower, field worker).

No. 2250 for \$36, No. 2551 for \$36 and \$3, No. 628 for \$50, No. 711 for \$100, Blackwater in Kemper (Hightower, field worker).

No. 3474 for \$36, Brooklyn in Lebanon.

No. 103 for \$250, Glendale in Lebanon (Hightower, field worker).

No. 2548 for \$36, No. 2549 for \$36 and \$6, No. 635 for \$100, Zion Hill in Lebanon (Hightower, field worker).

No. 671 for \$50, Saltillo in Lee (McLaurin, field worker).

No. 2557 for \$36, No. 2558 for \$36, No. 629 for \$50, No. 2559 for \$36, No. 2560 for \$36, No. 2561 for \$36, No. 2562 for \$36, No. 2563 for \$36, Neshoba in Neshoba County (Hightower, field worker).

No. 636 for \$100, No. 104 for \$250, Hickory and Newton (Hightower, field worker).

No. 2552 for \$36, No. 2553 for \$36, No. 2554 for \$36, No. 2555 for \$36, No. 2556 for \$36, New Ireland in Newton (Hightower, field worker).

No. 3461 for \$36, Fernwood in Pike.

No. 3451 for \$36, No. 3452 for \$36 and \$3, No. 705 for \$100, Osborne Creek in Prentiss (McLaurin, field worker).

No. 637 for \$100, Hillsboro in Scott (Hightower, field worker).

No. 129 for \$50, Oldham in Tishomingo (E. D. Estes, worker).

No. 3447 for \$36, No. 3448 for \$36, No. 703 for \$100, Tishomingo Chapel, in Tishomingo County (McLaurin, field worker).

Rev. G. O. Parker will assist Rev. Van Hardin, pastor of Ackerman Baptist Church, in a meeting May 24-31.

**SOUTHERN BAPTISTS PLEAD FOR
CHRISTIAN UNITY**

(Continued from Page One)

and no ecclesiastical authority can change the hearts and the lives of sinful men and women.

Dr. J. F. Love in his book, "The Baptist Position and the Position of the Baptist," wrote as follows: "No matter what a man believes or practices, I must not say, 'He is wrong.' By this, divisions have multiplied rather than unified. Under the fostering care of such charity as this, religious sects have increased in numbers until their name is legion, and the ruthless hand of the destroyer has been laid upon every command and doctrine of the Bible. Every new denomination that starts 'lays aside' some part of the Bible, or adopts something not in the Bible, and then silences rebuke by the cry of 'Charity,' and 'liberality,' and 'union.' This charity-liberty-union sentiment went to seed in the 'Parliament of Religions' at Chicago.

Baptists plead for spiritual unity, and place this over against the efforts made by many good and well-meaning Christians to set up an all-inclusive religious super-organization. It should be as stated in the Conference on Faith and Order in 1937, "We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claim upon us." To sacramentarianism we proclaim, as Dr. E. Y. Mullins used to say, that we Baptists place the infallible Word of God over against the infallibility of the pope; the authority of Scripture doctrine over against the authority of tradition; salvation through Christ over against salvation through the church; the efficacy of the Holy Spirit over against the efficacy of sacraments; and the power of the ever-present Christ over against the power of the priesthood. The super-organization of Roman Catholics with all of its centuries of experience has not been able to attain the vital purposes set before His people by the Saviour, and certainly another such union of divergent beliefs could not do more. Today again we would renew our plea of the true and spiritual and Christian unity for which our Saviour prayed and for which we believe He continues to pray at the right hand of the Father.

Development of Personality

Voluntary and spiritual unity is primary also in the development of personality. The training of the twelve by the Saviour did not consist of a mechanical moulding into conformity. Kuyper in his great book on Calvinism shows how the best individual, the best home, the best church, the best society, the best citizen, the best state come from the relating of the souls of men in direct responsibility to God and the working out by them of that for which they have been called of God. Factions and divisions come whenever and wherever there is an attempt to interfere with the direct and voluntary response of men and women to the revealed will of God.

Among the earliest and most far-reaching violations of this Bible principle are the error of salvation by works and the mistake of proxy religion. This practice brought into what should be a spiritual church those who have not been born of the Holy Spirit. Through the ceremonies of an organization they were enrolled as having been christened, and when the time came for them to confirm this they did not have the privilege of voluntarily obeying their Lord in baptism. There may be many organizations, but there can be only one true faith. . . .

The Center of Christian Union

II. Baptists frankly face the serious alternatives in their plea for unity, and call upon their Christian friends to join with them in making the only wise choice. That choice is between the teaching of the Bible, the revealed plan of God, the unity of faith on the one hand, and on the other, man-made plans for presenting a world union of organizations. That choice rightly exalts true spiritual unity by faith in Jesus Christ, and loyalty to His teachings as to the freedom and independence of the churches. That choice is between ecclesiastical decisions as to beliefs and practices on the one hand; and on the other the individual convictions

and obedience growing out of a personal and vital experience with Christ through the new birth.

The Baptist plea calls for exaltation of the Bible as the inspired Word of God, and the Bible only as authority for the faith and practice of the churches. The Scriptures are always "the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried (Phil. 3:16; Eph. 4:3-6; I Peter 4:11). The Baptist plea proclaims the deity of Christ, His righteous life, His atoning death and His bodily resurrection, insisting that the salvation of sinners does not come by means of sacraments and priestly mediation (Eph. 2:8; Isaiah 53:6; I Peter 2:24)."

Baptists say that with the new birth comes the desire to obey, and that the baptism of the believer is an act of voluntary obedience, and not the wish of a sponsor however devoted and sincere. It is to the believer that justification comes, and the promise of eternal life is given to those who trust in Jesus, and not in consideration of any works of righteousness which man has done (Acts 13:39, Rom. 5:9; I John 2:12). The responsibility of the saved then is primarily to Christ, and not to any earthly vicegerent. Salvation is not passed on by a church or its officials, and the union of a great number of such churches will not hasten or make effective the winning of the lost to Christ. It may make a fair show in the flesh, but it has not and will not intensify the carrying out of the Great Commission.

The Baptist plea for unity is based upon the equality of all who have believed, and upon the New Testament teaching that this equality of the saved is carried on to the equality and the independence of the churches and to their separation from state control. Baptist belief and conviction are that churches are not to be made into one great organization for influencing and controlling political parties and matters of state.

Equal Rights

To sum up briefly, Baptists believe in equal rights for the members of their churches, and in the sovereignty and responsibility of each and every Baptist church. Mechanical union and any overlordship episcopacy are impossible with them. They believe in that oneness for which Jesus our Saviour prayed. Because of Bible teaching, and because of conviction, and because of the severe lessons of church history, they refuse and resist any ecclesiastically enforced conformity. Baptists urge for the welfare and progress of Caesar and for the welfare and progress of the kingdom of God, that there be no attempted control of the state by the churches and that there be no support and no coercion of the churches by the state.

The editor of the Religious Herald March 26, 1942, says "The Delaware Conference appears to have 'missed the bus' by spending days in painting word pictures while it might have given attention to the solution of hard problems that confront the churches. The church should not set for itself the impossible task of trying to bring Caesar to account. On the contrary, the church should prepare itself to serve and to endure every hardship while it courageously stands for Christ in a world that is confused and afflicted. The Delaware Conference is all right as an ideal and it is a good service to keep ideals before the people. We should be more hopeful, however, if the church would begin now to turn the light within while Christian leaders search for methods to release those spiritual energies which give men power to serve among nations and races for the glory of God." . . .

III. Baptists assert that the adoption of their plea for New Testament and for Christian and for spiritual unity will accomplish infinitely more than can be possible through any union advocated and attempted by good and well-meaning and ecclesiastically-minded Christians.

First of all, the unity for which Jesus prayed will produce a really and vitally united Christian world. All who truly trust Jesus as Saviour and Lord are one in Him, and there should be no ecclesiastical and unscriptural barrier erected between believers. Paul writes of "the unity of the faith and of the knowledge of the Son of God" and that "holding the truth in love we shall grow up in every part into him who is our Head, even Christ" (Eph. 4:12). . . .

Would Eliminate Prejudices and Jealousies

Recognizing and accepting the unity of all true

believers in Christ would eliminate the prejudices and rivalries and jealousies and misunderstandings brought about by sectarian groups. If God's people would accept and follow the Bible teaching as to unity every individual Christian would voluntarily obey his Lord, and every individual church would be self-governing. Dr. P. H. Anderson said recently that the way of Jesus is the right way, and that divisions in Christendom and the confusion resulting come always by departure from the Jesus way. Elijah denied the charge of Ahab that he was the disturber of Israel, and Baptists deny that they are the disturbers of unity. "The Sword and the Spirit" movement which seemed to promise union in England was just another disappointment to those who have been eager to unite the hierarchical with the democratic form of church life.

The oneness for which Jesus prayed places emphasis upon fundamentals and makes unnecessary so many things on which money and time and energy are wasted. With true and spiritual unity there will always be, as there always should be, the honoring of individual and group convictions, the development and strengthening of individual character, and the enlisting of talents for the work and growth of the churches. The time and ability of those who are trying to enforce conformity could and probably would more largely be given to winning the men and women who know not Christ in salvation. The money spent for maintaining a super-organization should be devoted to the education of Christian workers, and to sending missionaries to the millions who have waited so long for the gospel message. In writing concerning some religious super-organization Dr. E. C. Routh says, "We are not going to remake the world and in a day have an ideal world league by human devices, but by winning men one by one, by the regenerating power of the Spirit of God, then teaching them all things which God has commanded them to do. God can change men, can change attitudes inherited or acquired, and thus change a social order. Paul did not attack the Roman government's attitude toward slavery and toward men and children, but his letters revolutionized society and brought in a new social order through regenerated men and women. Let us be thinking about and praying and working for a lasting and enduring peace, but it will have to come in a way that is in accordance with the Will and Word of God." . . .

Southern Baptists plead for true unity which instead of dividing Christian people over man-made goals and standards of organization would unite them in their witness to the necessity for a regenerated people, who in churches, in governments, and everywhere would seek to know and to do the will of God. His people have ever and again displeased Him and brought upon themselves failure and disaster by depending upon human alliances for accomplishing divine ends. We have no ill will toward others who may think it expedient to depend largely upon the might and the power of world organizations of church groups for reshaping the social order and for providing a just and permanent peace. Nonetheless, however, do Baptists advocate Christ's way for saving the individuals and for enlisting the churches and for bringing the nations back to God. Baptists cooperate together in their work, but they do it voluntarily and not from compulsion. There is no such thing as "The Southern Baptist Church," or "The Baptist Church of the World." The New Testament teaching is that "A gospel church is a voluntarily organized body of baptized believers in Jesus Christ as Saviour and Lord, equal in rank and privileges, administering its affairs under the leadership of Christ, united in the belief of what He has taught, covenanting to do what He has commanded, and cooperating with other like bodies in kingdom movements." (Geo. W. Daniel). . . .

Right Practice

While we as Baptists plead for the Bible truths for which we so distinctively stand, let us remember always that right doctrines must be exemplified in right practice. What do we more than others? We must not hold down the truths in unrighteousness. We must not only say to others that they are wrong in their methods of doing right, but we must ourselves demonstrate the better way. We must not be guilty of merely saying, "Lord, Lord," but

(Continued on Page Nine)

Sunday School Lesson

Prepared By
BRACY CAMPBELL

Lesson For May 24
Bible Lesson: Luke 22

Introduction.

We are here now in the last week of the life of our Lord.

He and His disciples seem to have spent the nights in Bethany, whence they came into Jerusalem each morning. It is thought that our Lord did not enter Jerusalem on Wednesday of His last week at all, but remained away from the city from the evening of Tuesday until the afternoon of Thursday. There are other earnest students who do not hold with this view. At any rate, here is an interesting and very important story, and I am asking you to do us both a favor. Read this twenty-second chapter, all of it. When you have read it, close the Bible and think the incidents in order, somewhat in this wise: The Traitor, vv. 1-6; Preparation for the Passover, vv. 7-13, etc.

I. The Traitor. vv. 1-6.

One of the disciples, one of those whom the Lord had fed and blessed and taught. One of the apostles, one of those whom the Lord had instructed and commissioned and sent to carry out His kingdom commands, one who had seen the Master's works of blessing and wonder, one who had heard the words of grace fall from His blessed lips. And this man sold his Lord for the price of a slave! Why? I know why I have so often proven unworthy of my Lord, and I know why you have done the same thing. It is because of sin, selfishness, greed of the sort of gain this world offers to its children.

II. Preparation for the Passover. vv. 7-13.

Peter and John were sent by the Lord to make the preparations. They were told by the Lord how they were to find the house, and they found it as He told them. We are impressed by the Lord's evident desire for secrecy as to the location of the room where He was to sup with His disciples. The story reads as though He had an understanding with the owner of the house, who was to send his servant along a certain street bearing a pitcher of water which was to be a sign to Peter and John to follow him to the house. When Peter and John had identified themselves to the owner of the house, they were shown the proper room, and having been shown the furnished upper room, they made ready the Passover. It is likely that the Lord's desire for secrecy as to the location of the room arose out of His desire to have this period of unbroken fellowship with His disciples before He faced the arresting officers, and that He thought it safe for His purpose to keep the place of His observance of the supper a secret from His enemies.

III. Eating the Passover and Instituting the Lord's Supper. vv. 14-23.

1. The Passover.

This was undoubtedly the only Passover feast the Lord observed with all His disciples. At the time of the first and second Passover feasts during His ministry, the whole body of His twelve disciples seem not yet to

have been selected. When the next Passover came, He did not attend, it being shortly after the death of John the Baptist, and He being away in the borders of Tyre and Sidon.

2. The ritual of the ceremony of eating the Passover was very exact and well-ordered. Each participant drank a cup of wine—the cup of consecration—as the first act, after the master of the house had pronounced a blessing upon it. Then all hands wash their hands, and certain ones bear the table in, if it has been set outside the house; otherwise, the table is simply moved into the proper place. Upon this table, or couch, have been placed the elements of the Passover meal. These elements consist of bitter herbs, cakes of unleavened bread, a dish called the Charoseth, containing a sort of salad, composed of dates, raisins and vinegar, the Paschal lamb, and the flesh of the feast offering. Then the master dips a morsel of unleavened bread and bitter herbs into the Charoseth, eats it, pronounces a benediction, and then gives a like sop to each of the guests. A second cup of wine is poured out, and the youngest person present asks the meaning of the Passover and the master replies with the story of the incident which led to its institution. A psalm is sung, grace is said, another benediction is pronounced, the father distributes bitter herbs dipped in the Charoseth, and the Paschal lamb's flesh is eaten. This is followed by more chanting of psalms, drinking of wine, and the final benediction. All this was done upon this night, with our Lord in the role of the host. Then followed the institution of:

2. The Lord's Supper.

Read verses 19 and 20 again. The Lord's Supper was never, of course, a part of the Jewish Passover feast.

It was after the supper that the Lord took in turn bread and wine respectively for use in this new rite. He gave thanks over them, as I think, thus making them a thank offering to God. He blessed them to their new and higher uses. He gave them to the apostles, He having broken the bread before He gave it. He bade them "Take, eat," of the bread, and "Drink ye all of it," that is, "All of you drink of it." He said of the bread, "This is my body," of the cup, "This is my blood of the covenant." He commands, "This do in remembrance of me." We are to follow out the same series of acts, and statements as Christ set for us.

I think He meant for us to do this, to continue to do it, and that we neglect to do it at our peril. Do not ask me why. It is sufficient for me that He said do it, and I know He had reasons sufficient to Himself for doing it.

Let us then teach our churches to observe regularly the Lord's Supper. "How often?" Excuse me, please! I feel peaceable as I write this. But I do believe there should be a regular observance of the Supper. We should take bread and wine, set them apart by offering thanks to God over them, presenting them to God as the symbols of the broken body and shed blood of our blessed Lord, and that we should eat them as signifying that, just as our bodies are nurtured by the material food we eat, so are our souls nurtured by feasting on the Bread of Life. There seems to be no room for doubt that all the disciples present on this occasion partook of

BLUE MOUNTAIN GRANDCHILDREN



Blue Mountain, Miss., April 25—Pictures of the above Blue Mountain College grandchildren will appear in the May Alumnae Bulletin to come off the press soon.

(1) Joseph Nimrod Triplett, Jr., son of Mr. and Mrs. J. N. Triplett, Louisville, Ky.; (2) Jerry Don Whirley, son of Mr. and Mrs. Ned Whirley, New Hope, Alabama; (3) Glenda Claire Herring, daughter of Mr. and Mrs. Everett E. Herring, Calhoun City; (4) Theresa Seale Overstreet, daughter of Mr. and Mrs. N. W. Overstreet, Semmes, Alabama; (5) Karl Douglas Harris, son of Rev. and Mrs. Douglas J. Harris, Guthrie, Ky.

both the bread and the wine, so the so-called "laymen" partake of both elements. A lot of blood has been shed in wars over the meaning of the Lord's Supper, and there has been no more regrettable tragedy in all Christian history than that His followers should fight over the proper manner in which to keep this beautiful memorial of Him.

IV. Contention.

Was this just after the Supper? Lord, have mercy upon us, that men could eat the Supper from Thy hands, and immediately let a spirit of selfishness so dominate them as to lead them into contention as to which of them should sit in the chief place! Read the passage and see what He has to say of this. Hitler and Mussolini and Hirohito lord it over their people, and they cause their people to call them benefactors—Hitler the deliverer of his people, etc. But it shall not be so among Christians, but the great man among them is the servant, and the chief is the minister.

V. Simon Warned. vv. 31-34.

Peter's strong point was his courage. He knew he could stand, did Peter. Long afterwards, Paul was to give the warning, "Let him that thinketh, take heed lest he fall." And our Lord gave His strong, courageous, bold disciple a like warning. "Peter, guard yourself at your strong point. That is where you will break." Do men break at their strong points?

—BR—
Grandson—Tom and I have arranged our holiday. We're going to hike.

Granny—It's wonderful how popular that place has become. Everybody seems to be going there.

SONS OF GOD

Romans 8:14-18, 28-39

Duke McCall, Pastor Broadway Baptist Church, Louisville, Ky.
(Address delivered at Clinton Evangelistic Conference)

The popularity of the account of the great editor of the Atlanta Constitution, Henry W. Grady, going home from the busy cares of his great task to renew his strength within the atmosphere of his home is due to a universal instinct. We all associate with our home the tenderest ties and deepest purposes. Yet, we have a relation more tremendous than the relation to our home. It is that which was established one day when the Holy Spirit took us by the hand and led us into the Heavenly Court and there before the Great White Throne said to us "Behold your Father." Since that day "The Spirit itself beareth witness with our spirit that we are children of God." The consequences of that have been internal, external and eternal.

Looking first within at the consequences of this adoption by our Divine Father we see the one thing which earthly adoption cannot do. Earthly adoption may change one's circumstances, environments, privileges and responsibilities but it cannot transform the nature of the individual. Yet, that is done by the great transaction which takes place when an individual becomes a son of God. Transformed, we partake of our Father's nature. It is common for us to point to how a son resembles his father in walk, talk, appearance and so on. So, too, we recognize the relation of a Christian to his Heavenly Father by the resemblance reflecting in his life from the new nature imparted in salvation.

We discover that as a result of our adoption into the family of God that the controls of our life are changed. No longer are we controlled by fear as is true of the heathen, quaking and trembling before the gods of his imagination. We are controlled by the new relation "whereby we cry Abba, Father." We might find the principle in the 8th Psalm. As David there looks up into the stars of the Syrian night he captures something of the glory of God and so cries: "What is man, that Thou art mindful of him? and the son of man, that Thou visiteth him?" There are two answers to that question of David. One is "What is man? . . . Thou hast made him a little higher than the animals." If that is your answer then your kinship is down, your relationship is with the pigs and the cows. Surely then almost anything that human minds may conceive or lust may desire is open you. But there was another answer—David's answer: "What is man? . . . Thou hast made him a little lower than God." Surely if that is your kinship, if you are related to the stars and not the sty, if God is your father, then anything beneath the dignity of your relation is to be put from you with distaste.

Looking at the external consequence of our adoption as children of God we note first that it has changed our point of view of the world. We look at it no longer from man's position but from God's. Then, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Even in such an hour of turmoil as

(Continued on Page Eight)

"ALL THINGS MUST NEEDS BE FULFILLED"

(Continued from Page One)

the suffering, the despair, and the death incident to the utter collapse of spurious economic orders and superficial civilizations, shallow culture and inadequate education, all based upon "the wisdom of this world," I wonder if some came to this Convention wondering if Southern Baptists should propose some new thing to guide, to anchor, and to save the world in this present emergency. I trust not! I verily believe that the Master, if He should appear in person to speak to this Convention in response to our request that He come again to tell us what our message should be to the world today, would say exactly what He said to the trusting few on Olivet just before He ascended to the right hand of the Father to await in patience the subduing of all enemies:

"These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind that they might understand the Scriptures; and he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of those things. And behold, I send forth the promise of my Father upon you; but tarry ye in the city until ye be clothed with power from on high." (Luke 24:44-49.)

Eternally True

The fact that our Lord knew that this summary of truths was the last message that his human lips would deliver to the trusting few is enough to make us know that the four truths He gave them—truths for all times, truths immutable in their nature—are adequate to meet man's need and to achieve God's eternal purpose. Let me restate them:

It is true, eternally true, that "the Christ should suffer and rise again from the dead the third day" to provide a gospel unto salvation for a lost world.

It is true, eternally true that the lost world should repent at the preaching in Christ's name of this gospel to receive remission of sins.

It is true, eternally true, that believers, and only believers should be the "witnesses of these things."

It is true, eternally true, that the Holy Spirit should clothe believers "with power from on high" to make them effective witnesses.

Christ named four responsibilities which were definitely placed before the hills were brought forth: the responsibility placed upon Christ to provide the gospel, the responsibility placed upon sinners to repent, the responsibility placed upon Christians to testify the gospel, and the responsibility placed upon the Holy Spirit to empower the witnesses to succeed.

I.

Indescribably Beautiful.

To men without hope and without God in the world how indescribably beautiful upon the eternal mountains adorned with the gray dawn of a new day were the bleeding feet of Him who came with riven side, pierced hands, and thorn-crowned brow to bring good tidings, to publish peace, to proclaim salvation, to provide deliverance through divine grace for the captives of sin. Men created in the image of God who "had been sold for nought" could now be "redeemed without money." . . .

But the gospel had to be provided before it could be preached. It originated not in the lips of Christ. It was wrought out by two experiences of Christ, namely, his death on the cross and his resurrection from the grave.

Faith assigns that cross a place in the plan of God to accomplish his eternal purpose that human understanding cannot grasp. Place the cross at the center of the cosmos, make its law of sacrifice the underlying principle of life for all things, animate and inanimate, by which to preserve themselves unto perpetual usefulness; explain it by all the theories of interpretation wrought out by logical theologians; let us grasp the fullness of its meaning as a reconciliation, a propitiation, a ransom, a redemption, a price paid for man's deliverance; see Christ on the cross as a curse for sinners; still its full and ultimate meaning is God's secret. . . .

Since the cross is the place where God's wisdom meets and replaces man's ignorance, where God's

power meets and replaces man's weakness, where God's love meets and replaces man's hostility, where God's holiness meets and replaces man's depravity, it cannot be something to be understood but must forever be the symbol of truth to be experienced. Therefore, the boastful voice of reason must remain silent while faith, which deals with facts not to be carried in the pail of reason, soars on unearthly wings to its unearthly perch and tells with poetic eloquence what it sees and knows, not to prove anything but to testify everything. Isaac Watt's faith speaks for all men of all ages:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrificed them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

But "if Christ hath not been raised, your faith in vain." True, indeed, because the resurrection is the supplementary truth to perfect the gospel. Not only must we say, "Christ died for our sins according to the Scriptures" but also, "He hath been raised on the third day according to the Scriptures;" for the gospel is constituted by both facts. His death and His resurrection are hemispheres of truth which bleed themselves white unless they are cemented together as the sphere of complete truth. Without the resurrection His crucifixion is the world's darkest tragedy—yea, its foulest premeditated murder.

(Continued on Page Nine)

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THE TITHING CORNER

THE REASON I TITHE

By Mrs. Walter Geiger

The reason I believe in tithing, and try in the best of my knowledge to tithe, is that I want to show my love and appreciation to God. He has given and done so much for me. The best way to prove that I love Him is to follow Him and do His commandments. I must give my own self, or surrender my life, to Him if I am to be a faithful follower of His. II Cor. 8:5. I have no right to call Him Lord and not do the things He says for me to do. Luke 6:46. It says in John 15:14, "Ye are my friends if ye do whatsoever I command you." If I am a true faithful follower of His, I will be willing, also have a desire to keep His commandments and do His will at all times.

To help me to be honest with God I find in Lev. 27:30, "And all that tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord." I believe being honest with the Lord is one of the greatest requirements of a Christian. If all we Christians were honest with ourselves, with our fellowman and honest with God there would be no debt and God's work would go forward as never before.

In Mal. 3:8—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." The Lord knows whether I am honest with the possessions he has entrusted me with; my life, time, talent, influence and many, many other things in which I can bring glory to God's name. So I need to recognize God's ownership and give of all things, even of my very life. He knows we need material things in order to live in this life. I believe a better steward I am of His possessions; not for personal gain, but because of the love I have for Him; a greater blessing I will receive. I like to think of this verse in Mal. 3:8—"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of host, if I will not open you the window of heaven and pour out you a blessing that there shall not be room enough to receive it." All I need to do is to trust God and be faithful and honest to Him. He has wonderfully blessed me so far.

I like the tithe and offering plan because I know just how to go about that part of His work. I find his plan in II Cor. 16:2—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." That there be no gathering when I come, causes me to think seriously. If all the Christians could realize what that means we would be more faithful, loyal and honest. And not make so many excuses for not doing some things.

In Mal. 1:8—"And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto your governor; will he be pleased with thee, or accept thy person? saith the Lord of Host." I believe the Lord is displeased when anyone takes all the best or gets everything each one of us want and give what is left to Him. I want to put God first. I want to give the tithe, then use the rest wisely. Even give Him the best of my life.

In Cor. 4:7 it tells me that all I have, came from God. In I Tim. 6:7, that I brought nothing into this world, and it is certain that I can carry nothing out. In II Cor. 9:7, it says, "God loves a cheerful giver." It gives me joy to know I am able to help carry the message of God by surrendering my life to Him and use the possessions I have for this glory. I know it says in II Cor. 9:6—"He

SONS OF GOD
(Continued from Page Six)

this we take courage in the eternal providence of God.

"Right forever on the scaffold;
Wrong forever on the throne;
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows
Keeping watch above His own."

We see even our personal afflictions changed from punishment to polishing. No longer do we dwell in an unfriendly universe but in a world that is our Father's.

Again our inheritance is changed. "And as children, then heirs; heirs of God, and joint heirs with Christ." Heaven, not hell, is our future inheritance because God is our Father. And by the same token abundant life is our present possession.

Finally, looking at the eternal consequences we should read Romans 8:38 and 39. There we discover that God's love is unaffected by the extreme changes in our condition. For if neither death nor life may separate us from the love of God, what changes between these two poles of human experiences shall affect His love for us?

And God's love is undiverted by any other order of beings. Nor angels nor principalities nor powers may stand in the way to bar the least child of God as he wends his way through the gates of heaven. Imagine if you can that the angels should try with flaming swords to forbid entrance to the least of the children of God. See the great arm of the Heavenly Father sweeping them aside and beckoning His Son onward. The passing of time does not dilute God's love nor is it dissipated by distance. "Nor things present nor things to come, nor height nor depth"—time and space, the two things which work such havoc on human love, affect God's love for His Son not at all. Let us then rejoice that we are sons of God.

—BR—

Johnnie was reading aloud to his class when he came to a word he did not know.

"Barque," prompted the teacher.

Johnnie looked confused.

"Barque, Johnnie," the teacher repeated impatiently.

Johnnie glanced nervously at his class mates, and then cried out, "Bow wow!"

which soweth sparingly shall reap sparingly; and he which soweth bountiful shall reap also bountiful." I am hoping and praying that by God's leadership I will do the right thing at all times. In I Cor. 4:2, "Moreover it is required in stewards that a man be found faithful." How I do want to be faithful and honest with all things that God has entrusted me with. I realize the silver and gold is the Lord's.—Hag. 2:8. And he giveth me strength and power to get wealth. Deut. 8:18.

I think it is more important to live right than it is to make a living. I rejoice in the privilege of using my life for Him. He gave me my life, I must consecrate it to Him. He gave me my time; I must use it for His glory. He gave me my possessions and wealth and I want to advance His cause. I ask God to help me to be true, faithful, honest and loyal. That I may in a small way pay back what Jesus Christ has done for me.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

KNOW YOUR BIBLE
QUIZ QUESTIONS FOR TEACHER AND CLASS
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Who was King David's great-grandmother? David was the son of Jesse, and Jesse was the son of Obed, whose father and mother were Boaz and Ruth. Accordingly, Ruth was the great-grandmother of the well-known king. See Ruth 4:17 and I Samuel 17:12.

What odd fact do you know about common black mustard? While it is a lowly herb, it grows to a height of 8 to 10 feet. Hence, it is called a tree among herbs. See Matthew 13:31-32.

Where do we find "the greatest of these is charity"? In I Corinthians 13:13. Do you know this fact with reference to the verse named? In 1897, in honor of Queen Victoria's Diamond Jubilee, a postage stamp was issued to help found a sanatorium. On it appeared, "But the greatest of these is charity."

Is the eagle referred to in the Bible, the same as the one we honor as the American Eagle? Authorities say it is not, the Biblical eagle being a griffin vulture.

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Don't let hindrances deprive your church of this spiritual blessing. Plan now to come. Pray many may answer God's call and all will be inspired.

—BR—

Teacher: "What inspired the old-time pioneers to set forth in their covered wagons?"

Student: "Well maybe they didn't want to wait for about 30 years for a train."

SUNDAY SCHOOL AND B. T. U.
ATTENDANCE

Olive Branch	88	33
Corinth, First Church	254	57
Burnsville	42	28
Rocky Springs	38	
Bethlehem, Choctaw Co.	14	
Wallerville	62	32
Sunflower	73	
Crystal Springs	303	63
Louisville, First Church	294	72
Bear Creek, Attala Co.	68	26
Cross Roads, Webster Co.	40	
Bethlehem, Laurel	56	58
Marion		41
Shelton, Jones Co.	60	
Ovett	52	42
Liberty Hill, Panola Co.	88	59
Calvary, Jackson	1060	240
First Church, Jackson	1033	251
Griffith, Jackson	788	314
West Point, First Church,		
May 10	293	106
Vicksburg First	465	145

JUST KIDS

by NEHER



"ALL THINGS MUST NEEDS BE FULFILLED"
(Continued from Page Seven)

But with the resurrection his death was the falling into the ground of a seed to die to bring forth much fruit. When he cried, "It is finished. And bowed his head and gave up the spirit," history says despair hung like a pall of death over the earth. . . .

II.

God's Eternal Purpose

Jesus speaks again naming a second definitely fixed responsibility which must be accepted and discharged in executing the plan for realizing God's eternal purpose: "Repentance and remission of sins should be preached in His name unto all nations, beginning from Jerusalem."

If Dr. John A. Broadus was correct in saying that repentance was the most grossly misunderstood word of the New Testament in his day, I declare that it is the most neglected truth of the New Testament in our day. To sidestep or sidetrack repentance is utterly disastrous. One might as well mutilate or ignore the gospel itself as to change or contradict repentance. If it was Christ's responsibility to provide the gospel, it is lost man's responsibility, according to the same plan, to repent. There is absolutely no other response he can make to the gospel to avail himself of salvation through grace.

Repentance

But what is repentance? Briefly, it is "a change of mind," but more fully defined it is "the change of mind of those who have begun to abhor their errors and misdeeds and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds."

That is God's immutable formula for sinful men to get into the true way of life both for this world and the next. It is such an obvious necessity and so obviously simple that Jesus began and concluded his ministry crying, "Repent ye." The burden of his message throughout his earthly ministry was, "Except ye repent, ye shall all in like manner perish." He concluded his ministry by saying, "Repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem." Think not of repentance as mere credal jargon, but as a liberating power, a power with which even the vanquished win and without which even the victors must continue to live in the slime and the slush and the muck and the mire of their own guilt.

A Dark Picture

Woe betide our own blessed nation in this hour of crisis if we as individuals heed not God's call, "Repent ye, therefore, and turn again that your sins may be blotted out." But do we have any sins? May the deep darkness and daring arrogance of the sins of our enemies not blind us to our own! Is there any connection between the sufferings which await us and the sins which we have committed? If we repent of our sins is it a fact that "An east wind shall come, the breath of Jehovah coming up from the wilderness" to dry up the springs and fountains of the enemy? May our minds be opened to understand that man's repentance obtains God's remission and that remission from God brings actual relief for men. Therefore, when I think of the countless thousands of our young men who will be blasted out of the air at dizzy altitudes, who will fall in death or mortally wounded in tropical jungles and on scorching desert sands, who will forsake their torpedoed boats like rats only to drown in merciless waters, there stand accusingly before me our legalized nefarious liquor traffic paying taxes to a nation whose homes it is destroying and whose citizens it is corrupting, our annual crime bill of sixteen billion dollars, our desecration of the Lord's Day, our empty churches and crowded theaters on Sunday nights, our godless homes equipped with bars but not with family altars, our selfish pressure groups seeking to outwit one another for material advantage, our racial prejudice, our penury toward God and our prodigality toward lustful pursuits, our prostitution of marriage, and our worship of mass efficiency. Oh, yes, I see these evils and others and know that unless we repent God will not be as the dew unto us, causing us to blossom as a lily and to cast forth our roots as Lebanon. Oh, beloved nation, our America, hear Jehovah, for he is saying, "Turn thou to

thy God; keep kindness and justice, and wait for thy God continually."

Repentance is the fixed immutable responsibility of all men everywhere, but how can they repent unless the gospel be preached to them in Christ's name? We cannot fail to see the tragedy of sending pilots at unspeakable cost to drop bombs upon people's heads to whom we failed to send preachers to put Bible into their hands. It is still our responsibility to make disciples of all the nations. Above the flashing bayonets, above the noise of guns, above the deafening roar of flying fortresses and the thud of bursting bombs, may we hear the voice which caused Reginald Heber to sing,

From Greenland's icy mountains
From India's coral strand;
Where Africa's sunny fountains,
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

III.

Ye Are Witnesses

Now hear the Master speak again, "Ye are the witnesses of these things!" Christians are! They are the only ones who can witness, for they are the only ones who have something to tell.

My beloved friends in Christ, does our orthodoxy lead us to see and accept and discharge this definitely fixed eternal responsibility? When heretical Nadabs and Abihus come into our pulpits and offer "strange fire before Jehovah" as a substitute for the gospel, we, in contending "earnestly for the faith which was once for all delivered unto the saints," would bring down fire from Jehovah to destroy them. And so we should! But what of the heresy of silence among Christ's witnesses, when their testifying of the gospel, I speak reverently, is as necessary to the realizing of God's eternal purpose as were our Lord's dying and rising to create the gospel. Therefore, fears which will not be quelled arise within me when I think of the well-nigh universal betraying silence of professing Christians whose lips, by virtue of their Christian experience, should be aflame with the gospel message and whose lives should be the light of the world.

Life Cells

Christians should witness by becoming life cells in Christ's body, the church, in which organism each member becomes the complement of all other members. Christians belong in the church just as Christ belonged on the cross. Both are just different parts of the same plan. If Christ loved the church and gave his life for it, surely every Christian should love the church and give his life through it. Yet in every city there are enough professing Christians unaffiliated with any church to constitute one church which would be numerically stronger than the combined memberships of several of the largest churches in that city. As soldiers of the cross they incriminate themselves before God by being "absent without leave."

Christ's witnesses must tell the good news, tell it with their tongues. Oh, the sickening silence of Christ's witnesses! "Go tell" is Christ's command to every witness in every age. How our hearts should condemn us every Lord's Day unless there are many to repent when the gospel is preached in Christ's name. We would add to our churches daily those who are being saved if our members would testify the gospel of saving grace to the people, especially in those cities in which two-thirds of the citizens have "no hope and are without God in the world."

The Testimony of the Tithe

The tithe of every Christian witness has a thousand tongues to testify the gospel. The single tithe of Christ's witnesses given into their respective churches to support a world-enveloping program to build the Kingdom of God in human hearts would have obviated the present necessity of putting four tithes into taxes to support a world-enveloping war

to destroy the kingdoms of men. "If ye love me, ye shall keep my commandments," says Jesus. Not until we do love him, will we become hilarious givers to testify the gospel unto the ends of the earth.

Som months ago a friend leaned out of his car window and yelled to me, as I drove beside him, "Go to my brother's home at once. You need to go." As I went, I wondered what he meant, "You need to go." Soon I understood. I did need to go. Will I ever forget that scene? The neighbors and the older children weeping copiously as they stood in confessed helplessness about the dying mother's bed, the chubby baby looking about aimlessly as she sat on the mother's pillow, the husband kneeling by the bed sobbing his heart out as he reached around the baby to lay his hand upon his dying wife's forehead. I stood speechless for a moment. Presently I mustered courage to say, "All of this is wrong. We are making it hard for her to die. We should be strength to her." The frail woman smiled her approbation. This encouraged me to ask them to join me in singing, "Nearer My God To Thee," and "Jesus, Lover Of My Soul." As we sang this great old hymn, the dying little mother with the light of heaven in her face, too weak to whisper, framed her lips to pronounce the words which we sang. It was glorious! Heaven came down and touched earth! Sobbing gave way to a holy hush! Tear stained faces shone with the light of glory! Prayers turned into praise! My eyes rested upon the broken-hearted husband. I could feel his thoughts as he looked first at his wife and then at his baby. He stood to his feet. He leaned over and kissed his wife's feverish brow. Then he kissed his baby's rosy cheek. With that he began to shake with grief. Nervously he smoothed the wrinkles out of the bedspread, smoothed the pillow under her head. He spoke, "Dear, may I bring you a drink of water?" She shook her head. Softly he said, "Dear, if I bring it, will you not just sip it for my sake even if you do not want it?" No response. With that he turned away convulsed with sorrow and cried, "I'll die, if there is nothing that I can do for her." When our love for Christ becomes like that, what we do, what we give, and what we become will be enough to testify the gospel unto the ends of the earth. Christ is still saying to us, "If ye love me, ye will keep my commandments."

IV.

Power From On High

But there is another eternal imperative. The Holy Ghost must clothe the witnesses "with power from on high." That is his definitely fixed responsibility. The original witnesses our Lord commanded to tarry in the city, literally to sit down, not to attempt anything in His name, until they received the promise of the Father. Their efforts would be worse than futile should any attempt their task as witnesses before they received the enabling power which the Holy Spirit would give them. . . .

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because

(Continued on Page Ten)

—BR—

**SOUTHERN BAPTISTS PLEAD FOR
CHRISTIAN UNITY**

(Continued from Page Five)

we must do the will of our Father which is in heaven and must seek to have that will done on earth in every human relationship. May God help us to show our faith by our works, and thus bring others to accept the truth which we so earnestly proclaim. . . .

The Bible, the Word of God, is divinely inspired. It teaches that each soul is free and has the right of direct access to God through Jesus Christ. It teaches that, when saved, men and women will exalt Him as Lord of their individual lives. It teaches that He alone is Lord over the churches. Baptists believe that no one can honor the Father who does not honor the Son, and so they plead earnestly for that unity which honors Christ Jesus as God's only Son, as man's only Saviour, as the believer's only High Priest, as the kingdom's only rightful King, and as the only temporal and eternal Head of the Church.

PASTORS' PROBLEMS DISCUSSED AT THE PASTORS' CONFERENCE OF THE SOUTHERN BAPTIST CONVENTION

Walton E. Lee

A large number of pastors from over the South gathered in the First Baptist Church of San Antonio, Texas for their annual conference. This conference is a preliminary to the Southern Baptist Convention and gives the pastors an opportunity to discuss the different phases and problems of their work. A number of laymen and women were present and given a hearty welcome.

The features of the initial session were addresses by Dr. Angie Henry of Oklahoma who spoke on the work of the Home Board as one of the tasks to which the pastor must set himself and by Dr. R. Q. Leavell, who spoke on soul winning as the chief business of the pastor, emphasizing (1) the attainments of yesterday; (2) the challenge of today; (3) and the hope to inspire for tomorrow.

A symposium on calling a pastor featured the second session of the conference with Dr. J. J. Hurt of Tennessee, speaking on "The Church's Part"; Dr. John D. Freeman, also of Tennessee, discussing "The Friend's Part"; and Dr. Frank Tripp, "The Preacher's Part." In his address, Dr. Hurt said the bringing together of a pastor and church is a divine problem and should be settled by much prayer for the leadership of the Holy Spirit on the church's part.

By the "Friend's Part," in Dr. Freeman's consideration, is meant the brother pastor who recommends his fellow minister to a church. Many practical suggestions were made to govern the making of a recommendation; such as the minister's qualifications—moral, educational and spiritual—his fitness to fill the place he is seeking. And, above all, let him be honest. There have come many destructive effects because of recommendations made by the pastors of each other to given fields. It was a most timely message.

As to the "Preacher's Part," Dr. Tripp said there are three things of which the preacher should make sure: (1) of his call of God to the ministry; (2) That he live so as to merit the love and respect of the church of which he is pastor; (3) That he live worthy of the confidence and esteem of the friends whose aid he may seek (These are the secrets of a successful pastor's life emphasized by Dr. Tripp as a concluding word.

"The Kind of Pastor I Like" was discussed by a representative of the different B. T. U. departments of as many churches in the city of San Antonio. It was good to have a view of the pastor from the standpoint of the training work of the church. Dr. R. G. Lee discussed "You Can Not Bury God's Man." A number of reasons for this were discussed most inspiringly. (1) Preachers are criticized; (2) His ministry is eternal; (3) Because of the extent of his parish; (4) Because of his prestige; (5) And because of his penitence.

"Baptists in These Times" was the subject of a message by Dr. C. E. Autry of Missouri. Some things that Baptists can and should do in these times were emphasized. One is to evangelize, especially the soldiers in the camps. Another is to build a Christian citizenship in our own land and to create a Christian attitude toward the other nations of the world. The Baptist ministry is to set itself to a solution of the problems before us on a Christian basis.

The part Baptists are to play in the reconstruction of the world when the present war is over was discussed by Dr. F. F. Brown of Knoxville. Baptists will contend for the restoration of things on the principles for which Baptists have stood through the ages. These principles were set forth in an emphatic way. They are eternal principles because they are Christian principles.

Dr. W. F. Powell of Tennessee stated in a most interesting way the teaching of the scriptures on the ordinance of baptism and how he administers it in his own church. The Lord's Supper and the manner of its observance was discussed by Dr. Fred T. Moffett of Kentucky.

The closing session was Foreign Mission hour as the opening session was the hour of Home Missions. "The Pastor and Foreign Missions," was the subject of the address by Dr. Wade Bryant of Virginia. "The Pastor and God's Men," "The Pastor and God's Money" and "The Pastor and God's Power"

"ALL THINGS MUST NEEDS BE FULFILLED"

(Continued from Page Nine)

they believe not on me; of righteousness because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16:7-13).

At Pentecost the promise of the Father was fulfilled, and "they were all filled with the Holy Spirit." The results of this endowment with spiritual power were immediate: they had a keener insight into the meaning of the Scriptures, they did "many wonders and signs," they had joy and courage under persecution, they practiced New Testament stewardship, the unsaved believed and the church grew.

Witnessing For Christ

We are witnessing for Christ—witnessing in our churches, witnessing in all forms of organized denominational activity, witnessing over the radio, and witnessing much in personal soul winning. It is not that we are failing to preach Christ and him crucified. Can it be, my friends in Christ, that we are making the cross of Christ void by preaching the gospel "in persuasive words of wisdom" and not "in demonstration of the Spirit of power?" Are we leary of the Holy Spirit? Do we ignore him because some have become fanatical in their interpretation of him and his work for men, in men, and through men? Hear me! The gospel, repentance, witness, spiritual power are eternal necessities! It is just as necessary for the Holy Spirit to endue the witnesses with power as it was for the Christ to provide the gospel for them to preach. Witnesses can no more preach the gospel without power from heaven than sinners can accept it without repentance. The efficient plans of men fail without the effectual power of God's Spirit. . . .

True Heralds Of Glad Tidings

Then, my fellow believers, with the eternal gospel, which is the very embodiment of God's holiness, wisdom, and grace, the gospel which does "not stand in the wisdom of men, but in the power of God," is there the slightest question as to what our message should be in this day and in all other days, even "until the end of this current age?" With "an all-pervasive element in the nature of unregenerate mankind," as William Temple, Archbishop of Canterbury, says, "Of which nature this unparalleled holocaust of war is the latest, most violent manifestation," is there even a taint of doubt that "repentance and remission of sins" should be preached in Christ's name "unto all the nations?" With witnesses, who have experienced the saving power of the gospel, like Theron Rankin and countless others, building "a kingdom that cannot be shaken" while "the rulers of this world are coming to nought," is there even a faint tremor in our conviction that Christ's witnesses, at home and abroad, are the true heralds of glad tidings? With the Holy Spirit, who "shall not speak for himself" but out of the wisdom of the Godhead, ever present to "convict this world" and to guide Christ's witnesses "into all the truth," is there any doubt that they shall be "more than conquerors?"

Oh, my comrades in Christ, let us keep to our task, knowing that only God's plan will create in this world a society of redeemed men and women who will accept and honor "the King of Kings" as actual Lord in all areas of life—school, state, home, and church; knowing, too, that only God's plan will recreate for the world to come a holy family unto the Eternal Father—a family of men and women who shall be "conformed to the image of his Son," a family of redeemed men and women who shall be perfect in knowledge, holy in character, and clothed with resurrection bodies—to live "forever with the Lord."

were discussed in such a way as to bring the pastors to see they have not measured up in the use of these agencies in the great Foreign Mission enterprise. For example, in the past one hundred years on an average, only twelve missionaries per year have been sent by Southern Baptists to the foreign fields. The government is now sending millions on another mission. Southern Baptists con-

(Continued on Page Twelve)

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Tabb Makes Double Play

Recently Rev. W. M. Tabb sent us an EVERY FAMILY list from Harmony church. And as one good turn calls for another, this morning he sends



REV. W. M. TABB

us an EVERY FAMILY list from Big Springs church in Lincoln county. We are not doing any hinting, but just saying that we have no objection if other churches do likewise. Lincoln county now has Record readers as follows: NEW PROSPECT 35; HOLLY SPRINGS 33; BOGUE CHITTO 54; Bogue Chitto, Route 3, 1; BROOKHAVEN 339; FRIENDSHIP 28; HEUCK'S RETREAT 53; Macedonia 1; MT. PLEASANT 36; Mt. Vernon 1; PEARLHAVEN 58; Topisaw 1; Bethel 1; PLEASANT GROVE 33; Montgomery 1; RUTH 32; Little Bahala 3; FAIR RIVER 22; MT. MORIAH 61; NEW SIGHT 21; Wellman 2; CLEAR BRANCH 21; MOAKS CREEK 27; GUM GROVE 48.

New Albany

Pastor J. P. Kirkland had made excellent preparations for the pastors' conference and supper. Two or three brethren came in late and suffered the consequences. Joe Allman has recently become assistant to Dr. Kirkland and is already making a place for himself in the church.

Union county Record readers are now listed as follows: Blue Springs 2; Blue Springs, Rt. 3, 1; GLENFIELD 44; MYRTLE 45; NEW ALBANY 253; WALLERVILLE 45; Amaziah 3; Old Oak Grove 1; Jericho 3; Ingomar 1; Pleasant Dale 3; Rock Branch 1; Etta 1.

Durant

The Durant Pastors' Conference proved to be interesting and, we hope, helpful. At least the brethren asked many questions about the work, thus showing their kindly interest. Dr. B. Frank Smith is already getting the work well in hand. And we heard many expressions of appreciation of the new pastor.

Holmes county Baptist Record circulation is now listed as follows: CENTRAL 19; CRUGER 18; Durant, Rt. 2, 1; Durant, Rt. 1, 1; DURANT 50; EBENEZER 19; GOODMAN 29; LEXINGTON 48; PICKENS 33; SPRINGDALE 14; TCHULA 33; WEST 28; Oregon 3; Pleasant Ridge 1.

Pontotoc

Pontotoc still being without a pastor gave us our second opportunity to preach to our former members. It was a source of delight to see in the audience representatives of several nearby churches whom we had known during our Pontotoc pastorate. The pulpit committee is working faithfully, but not hastily. Pontotoc is one of our most important Northeast churches and offers a great opportunity for service. We had the privilege of being a guest in the homes of Deacon R. L. Ray, and Brethren E. W. Inmon, Thorton Ray and Grady Cook.

Pontotoc county Record readers are now listed as follows: CHERRY CREEK 44; Ecu 5; FURRS 1; LONGVIEW 31; PONTOTOC 148; Randolph 2; TOC-COPOLA 30; Turnpike 1; Zion 14; Hurricane 4.

Baptist Training Union

AIM—Training in Church Membership
AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Summer Training Union Program

We think we have a good plan worked out for our Summer work. We will, of course, use a number of volunteers who will be sent to certain associations to remain for the period of five weeks, but our number of volunteers for this period is limited, much fewer than we had expected, caused largely by colleges continuing operations through the summer. In order to offset this shortage we have secured the services of several of our pastors and others who will serve in a special way to organize the association for study course work enlisting the talent within the association to do the teaching. This plan offers much larger possibilities than the other and we feel that it is going to prove a great success and blessing. In order for it to be successful we will have to have the full cooperation of all pastors, associational officers and other leaders. Knowing your interest in the work, we feel assured of your cooperation. Those thus far secured for this help are, Rev. Harry Borah who will help us in Tallahatchie, Tate, DeSoto and Riverside; Rev. John W. Cook, Oktibbeha and Zion; Rev. Herman Milner, Scott, Rankin and Simpson; Rev. Martin J. Gilbert, Marion, Jeff Davis, Lawrence and Walthall; Rev. F. G. Wilborn, Newton, Neshoba, Winston and Leake. Others will be added.

The District Conventions

Last week was a busy week in the office. The programs for the District Training Union Conventions were being run off, soon to be ready for mailing. Beginning July 1st at Blackjack in Yazoo County, and then July 2nd, Indianola; July 3rd, Water Valley; 4th, Sardis; 6th, Pontotoc; 7th, Saltillo; 8th, Houka; 9th, Sturgis; 10th, New Fellowship, Jasper County; 11th, Forest; 13th, Richton; 14th, 38th Avenue, Hattiesburg; 15th, Columbia; 16th, Liberty; 17th, Southside, Jackson. The opening hour is 10:00 a. m., and we will run through an evening session. The host church serves lunch and supper for the guests. It will be a great feast of good things, material and spiritual.

A free textbook is offered to anyone who will teach a study course this year. When ordering the books for the class, request one free for the teacher.

Lee County Gets Ready For District Convention

A word from Associational Director Fred W. Davis, tells of their plans to hold their elimination contest the second Sunday in June. The meeting will be at the Harrisburg church, 2:30 p. m. This is going to be an interesting program as most of the church with Training Unions will have contestants representing their union. At the last meeting of the Associational B. T. U. Harrisburg won the attendance banner, and the Victory Union of Calvary Church, Tupelo, won the Efficiency Banner. Their grade was 92. We are glad to

have this good word from Lee. Hope all other associational directors are planning for the elimination contest. These drills are interesting and helpful.

Director Scott of Walthall Stresses An "All Out" For the District Convention

Mr. H. A. Scott, one of our most loyal and efficient leaders in Training Union work in the state, associational director of his association, Walthall, is urging all the churches in the association to make a good ready and attend the District Convention. In order that all leaders may receive the program and contest material—we mail to all we have on our mailing list—he has just sent us a correct and complete list of the leaders in the various unions of the association. Thank you, Mr. Scott. This helps us keep our mailing list up to date. Mr. Scott is also urging every union to have a contestant at the associational elimination contest which will be held the third Sunday in June.

Lebanon B. T. U. Meets July 5 at Carterville

Lebanon Association, Baptist Training Union, will meet at Carterville Baptist Church the first Sunday in July—July 5—Garland McInnis, president, announced recently. The Rev. Lloyd Shelton is pastor of the church.

River Avenue Baptist Church was awarded the attendance banner at the regular quarterly meeting at Glendale Baptist Church. Providence Baptist Church, Route 1, was awarded the efficiency banner. Thirteen churches were represented at the meeting, with three pastors, nine directors, one associate director, and 174 persons present form the different churches in the association.

Miss Annie Averett announced that the district meeting will be held at Thirty-eighth Avenue Baptist Church on July 14. She stressed the importance of every church having a representative in the declamation contest. The subject can be obtained from Auber J. Wilds of Jackson. The elimination contest will be held when the association meets at the Carterville Church.

Appearing on the quarterly meeting program were: Miss Elizabeth Ford, Petal; Mrs. B. H. Turner, director of the Glendale BPT; Mrs. Stacy Thigpen, First Baptist Church, Hattiesburg; L. G. Stringer, Macedonia Baptist Church; Miss Opal McMillan, Mississippi Southern College; Dallas Rayborn, Glendale Baptist Church; Miss Ghita McGee, Immanuel Baptist Church, and the Rev. R. C. Woodham, pastor of Providence and Glendale Baptist Churches.

—BR—

A young man in writing to his prospective father-in-law said: "I hope my recent appointment as curator of the Museum of Antiquities will induce you to trust your daughter to my care."

IMPROVE CHURCH IS NOW FULL TIME



The Improve Baptist Church, organized forty years ago by a few people of that community, has this year reached the status of a full-time church, has built its own parsonage and equipped it at a cost of \$1500, and increased its membership to about 400, all without asking for a dollar's

worth of help from outside the community.

The church has organized a Baptist Training Union, and the young people of the community are entering wholeheartedly into the program.

All this is reported by the new pastor, Jas. B. Ray, who took over his post January 1.



The Improve Baptist church parsonage, pictured above, has been built and equipped with hot and cold running water, bathroom, and butane gas, and electricity. Practically all the money, \$1500, invested in this parsonage has been given by the members since January 1, the pastor states.

Organized in 1902 by the Rev. C. E. Bass, the Improve Baptists have had ten pastors since that time. They were, in the order of their serving, C. E. Bass, Joe Bryant, J. L. Watts, W. T. Graves, J. C. Watts, Sam Jones, Ernest Dearman, V. O. Malley, W. O. Carter and Jas. B. Ray.

An Improve pioneer citizen, J. L. Watts, was pastor when the new church was built in 1922, and the

Watts family has always even to this day maintained a great interest in the affairs of the church. No less than three of the Watts family appear on the list of deacons at this time. N. L. Watts, county superintendent of education, is a son of the builder and now an active worker and deacon in the church.

Present officers in the church include Jas. B. Ray, pastor; Mrs. N. L. Rawls, W. M. U. president; Winfred Morris, Sunday school superintendent; C. J. Lambert, B. T. U. director; C. W. Morris, clerk, and Stanley Watts, treasurer.

Deacons are: J. J. Rayborn, N. L. Watts, H. O. Morris, Winfred Morris, Charlie Hutson, C. J. Lambert, Stanley Watts, J. S. Singley, S. M. Watts, Shirley Powell and Wilkie Stringer.

MRS. MAY NORMAN

Whereas, the hand of Divine Providence has removed our beloved member, Mrs. May ("Hub") Norman from the scenes of her temporal labors and the pupils who sat under her teachings in the Sunday School, the B. T. U., and the W. M. S., and profited by her example and the many who had the privilege and joy of being associated with her in Kingdom Work, are desirous of testifying their respect for her memory and expressing their earnest and affectionate sympathy with the family; therefore, be it resolved

That we tenderly console with the family of our deceased leader in their hour of sorrow, and devoutly commend

to the keeping of Him who orders all things for the best.

That in our mutual sorrow for the loss of a faithful and beloved woman, we find consolation in the belief that all is well with her for whom we mourn.

That these resolutions be transmitted to the family of the deceased and a copy sent to our Baptist Record as a token of our respect and veneration for the Christian character of a good woman gone to her rest in the better world where there are no partings, and bliss ineffable forbids a tear.

MRS. C. E. PATCH,
MRS. LEON ROWAN,
MRS. KIRK HEFLIN,
MRS. E. A. SHELLNUT.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

MESSAGE OF W. M. U. PRESIDENT Mrs. F. W. Armstrong

THE VICTORY THAT OVERCOMETH

In the vocabulary of today there is one word that seems to stand out above all other words. It is not a new word. It is as old as human struggle, as old as the continuous warfare between right and wrong. Its varied imagery is encountered in page upon page of Holy Writ. Its significance is marked in the long march of history. It has large place in the annals of Christian missions. The word is VICTORY. Its very repetition stirs the imagination and quickens the pulse, for it signifies struggle and triumph—and what heart does not respond to the glorious appeal of helping right to triumph over wrong, of working that good may transcend evil?

There is therefore a challenge to every Christian heart in the words of John the beloved as he writes in his mature years out of the rich spiritual experiences of a long life: "This is the victory that overcometh the world, even our faith." Because our times bring such poignant sense of threat to the enduring values that Christianity has built in our world we need to remind ourselves of the sure promises of God, of the conditions of victorious living and of our part in His purposes for our world. We need to lay firm hold upon our faith, trust God and seek to know His power in the life surrendered to His will. Knowing that "a thousand years in His sight are as but a day" our chief concern must be that we serve our own generation by the will of God, that individually and unitedly we make it our chief business to advance His Kingdom, to help that its ideals may permeate society and the relationship of the nations of the world, fortified and sustained by the sure realization that "this is the victory that overcometh the world, even our faith."

Woman's Missionary Union, with almost forty-two thousand organizations having nearly seven hundred and sixty-nine thousand members, has a faith-inspiring history and today is mighty in its potentiality as leaven for the Kingdom of God. Rejoicing in the evidences of missionary progress, bringing consecrated gifts to provide needed equipment in fields the world around it is sore trial to witness ruthless destruction of property and human life that promised such large returns for the advancing Kingdom. Perhaps some of us are like the discouraged disciples on the way to Emmaus who, not realizing that they talked with the risen triumphant Lord, said, "We had hoped." Just as their hopes had been dashed by the tragedy of the cross, just as they had been buried in a tomb, even so there are now so many doubts and questions as to the vitality of the missionary enterprise. Thinking Christians, however, realize that much of the world's turmoil and unrest testify in unmistakable terms to the power of the Christian witness which demands justice for all men, equal in the sight of God. They know that the Good News which changes hearts runs on apace in a war-racked world, that the missionary enterprise is still the agency supreme for righting wrongs and for changing the injustice that makes for wars throughout the world. Christians are summoned in the midst of the world's turmoil to renewed devotion to Christ and the things of the Kingdom. From Christian hearts swells the mighty chorus:

"Jesus shall reign where'er the sun does his successive journeys run;

His Kingdom spread from shore to shore till moons shall wax and wane no more".

"This is the victory that overcomes the world, even our faith".

That we may be fortified and strengthened for our tasks and responsibilities in today's world we seek inspiration from familiar stories of triumphant faith. We would commend a re-study of the Bible record of God's heroes of faith as a spiritual exercise for the days of trial we now endure.

Abraham and Sarah have stood for all time as examples of transcendent faith. There were many circumstances in their lives conducive to reasonable doubt but through it all they followed unerringly the direction of Jehovah God, believing that He could bring to pass the things promised. Whether in the journey to an unknown land, through perils they could not foresee or in simple trust in the miracle of new life, their faith did not waver. What a magnificent experience of faith was Abraham's when, sacrificing the son of promise, he was completely obedient until God said it was enough and his slaying hand was stayed!

Let us stand with Joshua and the host of Israel on the banks of the stormy Jordan. Moses had led the children of Israel in spectacular escape from the land of bondage. He had served as under-shepherd for all the years since. He had stood with them forty years before on the threshold of the Land of Promise and had grieved to see them turn back from possession of the land through their fear of giants and walled cities. He had yearned over them through forty years of wilderness wandering. Now he had met God on Nebo's lonely mountain, had looked into the good Land of Promise and, realizing that it was not for him to lead this host in conquest, he had surrendered his leadership to Joshua, son of Nun. Now Joshua was a man of faith. Forty years before he had stood with Caleb, making a minority report, unafraid of the giants and walled cities which stuck terror to the heart of others commissioned to spy out the land. He urged immediate entrance, saying, "We are well able to overcome them." But the people in fear turned back from grasping the promise of God. Now through forty years these sons of their fathers had known naught but wilderness wandering. It had left on them its mark—indecision, helpless acceptance of less than the best, the general inefficiency which physical discomfort and hopelessness always engender. Thus the people themselves were a formidable difficulty when the Lord God spoke to Joshua, "Arise go over this Jordan, thou and all this people"; but also the Jordan river rolled between them and the Land of Promise and it was the time of harvest when the Jordan was at flood-tide. Among the people there was no engineering skill to build bridges nor was there time or material for the building of rafts. Moreover there was danger in delay, this danger the people had had burned into their very souls. But there was also God's long standing promise that they should possess the land. No doubt they were tired of their wandering and want. Every circumstance joined to present an unusual opportunity for a great venture of faith.

Three times Jehovah God spoke to Joshua: "Be strong and of good courage for Jehovah thy God is with thee." No doubt the people on the other side were as great of stature as forty years before, no doubt the cities' walls were as high as then and yet there must have been among the people some who realized that through the long years it was they who had thwarted God's purposes for them and not that God had failed them. When the call came to Joshua to arise and go it seems evident that he had prepared himself for this hour of unusual leadership opportunity. Immediately he assembled the officers and told them of his clear word from God and instructed them carefully concerning the plans. The officers in turn gathered the people in their respective groups, repeated the story of God's command to Joshua and instructed them minutely as to how a perfectly orderly passage was to be accomplished. It is a truth older than this story that faith begets faith, that confident, loving leadership inspires ready response. So the people pledge allegiance as they repeat to their leaders and to each other hopefully and in faith the words of Jehovah God: "Be strong and of good courage for Jehovah thy God is with thee." The few intervening days must be given to preparation, making

ready food and garments, encouraging the faint-hearted, teaching the children, recounting the Red Sea experience and God's constant care for them in the wilderness.

On the third day we look upon a dramatic scene. According to pre-arranged plan the priests bearing the Ark of the Covenant, symbol of the presence of God, lifted reverently and with care that no hand should touch its sacred form, moved toward the bring of the turbulent stream while the people in orderly companies fall in line. We can almost feel the quickening of pulse, the high resolve in every heart. Every eye is fixed on the advancing Ark born by the priests moving steadily forward while the Jordan at flood-tide moved turbulently on its course. When without a moment's hesitation the priests dipped their feet in the brink of the surging steam a clear path began to form widening as the multitude pressed forward. Steadily advancing in the path marked out, the priests bearing the Ark pause in the midst of the river's bed while the long procession of the host of Israel marches over. Then twelve men, one from each tribe, advance to the center of the river's bed and choose each a stone carrying it over to the place where the people are assembled. Then the priests, too, cross over and the thundering stream rushes on. With the twelve stones an altar of remembrance is built so that in days to come when their children and their children's children shall ask, "What meaneth these stones?" the remarkable story will be recited of this great victory of faith. It must be remembered that the children of Israel were on the march, obedient, when they experienced this miracle of God in their behalf. It was a test of faith. The conquests of subsequent days are readily explained in the light of this rarely inspiring experience.

Countless moving incidents are related in perusal of that marvelous eleventh chapter of Hebrews with its list of heroes of faith who transcended human frailties and the handicap of circumstances in triumphant acceptance at whatever cost of the promises of God and the path of duty. By faith Abel, Enoch, Noah, Abraham, Sarah believed God, knew His comforting presence, His guiding hand, His wonder-working power. By faith Isaac, Jacob, Joseph, Moses trusted God's leadership and knew the rewards of faith. By faith Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets "subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, out of weakness were made strong. Faith is indeed the "substance of things hoped for, the evidence of things not seen."

The Gospels are full of stories of the rewards of faith. As Jesus walked among men and as the blind were made to see, the deaf to hear, as the lame walked and all manner of sickness was healed even the dead being raised to life, how often there fall from the lips of this Master of men the words: "Thy faith hath made thee whole." He commended the faith of the Syrophenician woman and that of the nobleman whose son was ill and of Jairus whose little daughter had died; a tortured woman with a twelve-year illness, a thief on a cross—all these knew the reward of faith.

(To Be Continued Next Week)

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PASTORS' PROBLEMS DISCUSSED

(Continued from Page Ten)

tributed last year on an average of only thirty cents each to Foreign Missions. "Moving a City" was the subject of the address that closed the conference by Dr. C. Oscar Johnson of St. Louis. After showing the need of moving the cities of our southland, the means to this end was inspiring discussed, which is the same one who rode into Jerusalem on "The ass the foal of an ass and moved that city." "Who is this?" the people in the Holy City asked and the answer is the need of not only the city but of the world

THE GREAT REVIVALS AND SOUTHERN BAPTIST EVANGELISM

A Survey of the Influence of the Great Revivals of America Upon the Life and Work of Southern Baptists

From Southern Baptist Handbook 1925

by E. P. Alldredge, A.M., D.D.
Baptist Sunday School Board
Nashville, Tenn.

Note: We have felt it best to allow the two great authorities on this subject, Dr. W. W. Bennett and Dr. J. Wm. Jones, to largely tell the story of this revival in their own words.

"There is one aspect of the war (of the Confederacy," says Dr. W. W. Bennett, "which has been almost wholly overlooked by statesmen and politicians. We mean its religious aspect. Whatever may be the judgment of the world as to the principles on which the Southern people entered into the strife, it must be admitted that they brought with them into it, and carried with them through it, a deep and strong religious element. Their convictions of right in what they did were second only to their convictions of the truth of the Christian religion. Indeed," he goes on to say, "the great moral phenomenon of the war was the influence and power of religion among the Southern soldiers."

It is our purpose, in this chapter, to trace the story of the great tidal wave of revival grace which visited the Southern armies in the field—to show the vast reach and sweep of the power of religion among those Southern soldiers in the war of the Confederacy.

I. Fearful Conditions Preceding The Revival

"In the first months of the strife," says Dr. Bennett, whose book is a classic treatment of this subject, "the call of the war trumpet was heard above all other sounds. The young men rushed to the camps of instruction; and, freed from the restraints of home and the influence of pious relations, thousands of them gave way to the seductive influence of sin. . . . All that could hinder a work of grace confronted (opposed) the revival in our (Confederate) army. Before the 'soldiers of Christ' addressed themselves in earnest to the work, gambling, profanity, drunkenness and other kindred vices, prevailed to an alarming extent. The frightful evils which developed during the Revolutionary War were in a large measure reproduced and became characteristic of the conditions which obtained at the close of the first year of the War of the Confederacy."

If we seek to analyze these conditions, we shall find six outstanding antagonistic forces, six overshadowing evils, confronting the soldiers in the Southern armies:

1. General Declension and Demoralization of the Work of the Churches at Home. "Many churches," one writer notes, "are vacant, their ministers having gone to the war. Most of our Sunday schools are disorganized, and but few, I fear, will be revived until the war closes. Intemperance and profanity abound, and are fearfully on the increase. Religion is at the lowest ebb. Such a thing as conversion of souls seems scarcely to enter into the mind, of either clergy or laity."

2. Outbreaking Epidemics of Drunken-

Helps You Overcome FALSE TEETH

Looseness and Worry

No longer be annoyed or feel ill at ease because of loose, wobbly, false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.

ness, Gambling, Lewdness and Profanity. There are four great evils which always and everywhere go together—drunkenness, gambling, lewdness and profanity.

"It is a melancholy fact," says Dr. Bennett, "that many men entered the army the avowed enemies of all intoxicating drinks, who, alas! very soon fell victims to the demon of the bottle." Thousands of men who did not drink at home, accepted the general, fallacious and fatal opinion of the day that a soldier could not endure the hardships and exposures of the camp and battlefield without whiskey. It was held to be a sort of a cure-all for all the ills of the bodies and minds of men. Most of the officers drank and encouraged the soldiers in this and the concomitant vices of gambling, lewdness and profanity. Hence the whole army was soon engulfed in a veritable maelstrom of evil.

On this same point, Dr. J. Wm. Jones remarks: "But there came, soon after the first battle of Manassas, and during the long inactivity which followed it, a period of demoralization which was unequalled by any witnessed during the war. Our people generally thought that this great victory had virtually ended the war—that before the spring England and France would recognize the Confederacy, and the North be forced to acknowledge our independence. Many people at home quit praying and went to speculating in the necessities of life, coining money out of the sufferings of soldiers and people, and the demoralization soon extended to the army. The vices common to most armies ran riot through our camps. Drunkenness became so common as to scarcely excite remark, and many who were temperate, and some who were even total abstinence leaders at home, fell into the delusion that drinking was excusable, if not necessary, in the army."

3. Evil Example of Ungodly and Immoral Officers. "The prevalence of vice (drunkenness, gambling, lewdness and profanity) in our camps," declared a notable man of the day, is attributable to the officers themselves. By far the larger number of the officers of our Southern army are both profane and hard drinkers, where they are not drunkards." An officer who had visited many portions of the army gave it as his opinion that the defeat of the Confederate army in every case but one, during the early days of the war, was due to whiskey. And a distinguished general was led to declare that if the South was finally vanquished the epitaph should read: "Died of Whiskey."

"This was one of the giant evils. Hundreds all over the land, moved by an unholy desire for gain, engaged in the manufacture of ardent spirit. It was estimated that in one county in Virginia, and that not one of the largest, the distillers, in one year, consumed 31,000 bushels of grain, enough to furnish 600 families with food for the same period. While the commissioners, appointed by the court of that county to procure grain to feed the families of soldiers could not purchase enough for that purpose. The smoke of fifty distilleries darkened the air; meanwhile, the cries of the poor mothers and helpless children went up in vain for bread.

"The same was the case in other States. In one District in South Carolina 150 distilleries were in operation. A gentleman in North Carolina said he

could count from one hill-top the smoke of 14 distilleries. One of the Richmond papers declared that a single distiller in that city made at one period of the war a profit of \$4,000 a day.

"In Augusta County, Va., it was estimated that in the second year of the war, 1,600 barrels of 64,000 gallons of ardent spirits, of the worst sort, were daily manufactured in the Confederate States."

4. General Demoralization of Civil Life in the South. "History teaches that periods of great national calamity are marked by great public demoralization. Our war (of the Confederacy)" says Bennett, "gave powerful witness to this sad truth. Worldly-mindedness, a vaunting pride, relaxation of morals, self-seeking, desperate gambling, hard-heartedness and a host of other evils flourished amidst the woes and wants and consuming sorrows of the war."

5. Heartless Profiteering and Inordinate Greed for Gain. Here again we must let Dr. Bennett paint the dark picture: "But perhaps the most prominent, and in view of the conditions of the country, the most appalling evil was the eager greed of gain which fostered a widespread and cruel spirit of extortion."

"If there ever was a time when the apostolic warning, that 'the love of money is the root of all evil,' received a full confirmation among many people, it was in those mournful days of the Confederacy when, in all the avenues of trade, and even close on the rear of our war-stricken, but unfaltering army, like a dreadful portent, the extortioners sat, croaking day and night their horse-leech cry, Give! Give!

All classes, all trades, all professions, and both sexes alas! seemed infected by the foul contagion. So universal was the practice of cutting out the 'pound of flesh,' that whenever an exception occurred it was thought worthy of special notice in all the public prints, and was referred to in the pulpits as an instance of one, at least, in Israel who had not bowed the knee to Baal.

"The evils which hung like an incubus on the South, and finally, with the help of heavy Northern legions, laid her banners in the dust, and her hopes in the grave, were faithfully portrayed by many patriotic citizens who watched the progress of events."

6. The Inevitable Antagonism of Army Camp Life to Religion in General and to Revivals in Particular. In addition to the special evils just enumerated, however, the oldiers in the Southern armies were confronted by the inevitable and inescapable antagonism of the army and camp life, to all religious life and work.

"We must expect," said a noted Presbyterian divine of that day, "to find (in the army and the camps) ambition in the guise of patriotism; itch for office with its horse-leech cry of 'give, give' favoritism and nepotism, by which the sons, relations and friends of those in office will be placed over the heads of better and older men, who are unable to command this kind of patronage, and must, therefore, drudge in humbler and harder positions; wastefulness in the use of public funds and the granting of public contracts; blunders in movements, both civil and military, that are hard to explain; provoking circumstances and red-tape delays in the transaction of public business; insolence and petty tyranny in men raised from obscurity, and dressed in a little brief authority, who lord it with arrogance and sometimes with cruelty over braver and better men placed under their command; heartless brutality in drunken surgeons and drunken nurses allowing sick men to pine and suffer, and even to die from sheer an inexcusable neglect; drunkenness in the ranks, as well as among the officers, preparing many a gallant man for disgrace and defeat in battle, and a drunkard's grave when the war is ended; profanity, gambling, pillage and

CHANGES AMONG THE CHURCHES CALLED AND ACCEPTED

H. H. Foucar, Rodondo Beach, Los Angeles, Calif.
Cecil H. Franks, Springfield, Mo.
M. M. Fuller, Richwood, W. Va.
L. H. Gardner, Fairfield Ass'n. S. C.
J. N. Garst, First Church, Schenectady, N. Y.
Geo. H. R. Gass, Richland, Ky.
Mack M. Goss, Summerville, S. C.
W. R. Griswold, Hereford, Md.
Gilbert L. Guffin, First Church, Jasper, Ala.
Charles E. Hamilton, Arthur, Nebr.
Geo. A. Hammon, First, Mexico, Mo.
V. L. Harper, Highway, Okla.
A. H. Hicks, First, McKenzie, Tenn.
Rufus Higginbotham, Chaplain, United States Army.
C. R. Hill, Dawson Springs, Ky.
W. M. Holland, Tallahassee, Ala.
Ward B. Hurlburt, First, Jamaica, L. I., N. Y.
Herman Ihley, Central, Americus, Ga.
Judson G. Jackson, First, Lavana, Ga.
Horace Lee James, State Evangelist, Ariz.
Henry Johnson, Colfax Ch., Van Zandt Co., Texas.
V. A. Jones, Rosedale, Okla.
Troy Kelly, Lake Arthur, La.
W. H. Kimzey, Jr., Chaplain, United States Army.
J. O. Kincannon, Jr., Bentonville, Ark.

RESIGNED

J. Manley Reynolds, Lamar Ave., Wichita Falls, Texas.
J. B. Rodgers, First, Bowling Green, Fla.
L. C. Ross, Chilhowie, Va.
J. B. Bounds, Crestwood, Oklahoma City, Okla.
C. E. Ruffin, Ellerbe Field, N. C.
G. R. M. Rumney, Hermitage, Va.
J. C. Sims, Palatka, Fla.
B. Frank Smith, Lyon, Miss.
T. W. Snider, Calvary, Columbus, Ga.
C. R. Stevens, Kilmarnock Church, Lancaster Co., Va.
A. A. Stuck, Dade City, Fla.
Alvin Swindell, Hico, Texas.
J. M. Thomas, Talladega, Ala.
Norris L. Tibbetts, Hyde Park Church, Chicago, Ill.

speculation at least in small matters. All these evils are well-nigh inevitable in a time of war, with our poor fallen nature as it is, and can only be diminished by looking to that God before whom we bow this day in reverent supplication."

"In spite of these unpromising conditions a revival of unusual power broke out, and extended from post to post, and from camp to camp, until there was scarcely a regiment or company in the Southern Army which was not affected by its gracious influences."

(Continued Next Week.)

IF you suffer monthly FEMALE PAIN which makes you WEAK, CRANKY Nervous—

If you're annoyed at such times by headaches, cramps, backache, distress of "irregularities," a bloated feeling, periods of the blues—due to functional monthly disturbances—try Lydia E. Pinkham's Vegetable Compound. This effective medicine not only helps relieve monthly pain but also tired, nervous feelings due to this cause. Lydia Pinkham's Compound is one medicine you can buy today made especially for women—taken regularly it helps build up resistance against such symptoms. Follow label directions. Worth trying!

Sunday School Department

E. C. WILLIAMS, Secretary
MISS CAROLYN MADISON, Elementary Secretary

JOHN A. FARMER, Associate Secretary
Elementary Secretary

Ridgecrest Buses

Applications for reservation on the buses to Ridgecrest for Sunday School Week, July 11-17, are already coming in. Please remember that the total transportation cost for the round trip is only \$7.50. Send in your application right away.

Vacation Bible Schools

The honor of sending in the first Vacation Bible school report for 1942 goes to the Enterprise Baptist Church, Rev. Sollie I. Smith, pastor. We appreciate this promptness. The second report to come in is from Rev. A. B. Hill of Walnut. Both of these schools were good ones and have given us a fine start for the new year.

Where the vacation school has become a part of the church program each summer, the boys and girls look forward to it with keen anticipation. It means so much in their lives to have this splendid directed program for several days in the essential items that are stressed in the Vacation Bible School work. A pastor can do no greater thing for the spiritual uplift of his boys and girls than to plan definitely for a Vacation Bible School for one or two weeks each summer.

The 1942 books are all ready to be mailed out from the Baptist Book Store, Jackson. This year's series is Beginner A, Primary B, Junior A, Intermediate A. The Sunday School Department has packages of free literature that will be gladly sent on request. These packages contain some helpful leaflets that explain thoroughly the work of the school and how to put it on, as well as a 1942 catalog, a report blank, a standard sheet, etc.

There is yet ample time to plan for a Vacation Bible School, but the time is rapidly passing because they can only be held during May, June, July and August. If you have not already done so, Brother Pastor and Brother

Superintendent, plan right away to have a school this year. Set the time, select the teachers, get the books and give them to the teachers, and then advertise the school. It can be one of your very finest parts of your entire year's work. These schools are conducive to the very best, even to the winning of our boys and girls to Christ. For each of the last two years there have been more than 500 professions of faith in the Mississippi Vacation schools alone. Do not miss this wonderful opportunity during the summer to thus help your boys and girls.

Chalybeate V. B. S.

We have just received a card stating that the Vacation Bible School at Chalybeate, Tiptah county, has begun with an enrollment of 50, 10 of whom are workers. Rev. Roy M. Lewis is the pastor of this fine church, and Mrs. Lewis is the principal of the Vacation school as well as the leader of this work in the entire association. Several schools in the county are already definitely planned, thanks to Mrs. Lewis and the pastors for this excellent beginning.

Convention Notes

Rev. T. T. Mobberly, Laurel, writes: "I congratulate you on the recent Sunday School Convention. It was the best I ever attended. The tide certainly ran high; all seemed at their best."

Miss Blanche Linthicum, Nashville, says: "The Convention in Brookhaven was splendid in attendance and spirit. Leaders in your state told me that it is not unusual for the work to be strengthened by the attendance and cooperation of the pastors. The devotionals by Brother Kyzar and the messages by Dr. Grey were of sufficient value to call all of us to the Convention. My own life was benefited."

We surely thank these and others for their kind words.

Standards

West Laurel, Rev. R. L. Orr, pastor, Horace Headrick, superintendent, and Hollandale, Rev. J. B. Smith, pastor, C. L. Crawley, superintendent are the

CHAPLAIN BRYANT TELLS OF SPIRITUAL EXPERIENCE

Chaplain's Office,
Camp Gordon, Ga.

Dear Brother Goodrich:

Some months past I promised to write a little script concerning our work. This is it. Use what you want of it. Send it back, I want to keep it. I made just one copy. It comes from my heart. I've been worked over by the grace of God. During the past two months I've been on my knees. The conference at Clinton helped me a great deal.

Our work in this division is going strong. Conversions every day! The men are serious. God is beginning to work. My heart is in my throat, tears in my soul. I hope every preacher's and chaplain's heart will be broken for the lost and backslidden. The obstacles here are incredible, superhuman. What is being done is not by man, but by the grace of His Spirit.

We are taking an offering at our services. The men who belong to churches, put their name, the amount, the name and address of their church, on the envelope; and we send it to their church, with a letter.

Blessings on you. After the Clinton Conference I don't think Mississippi Baptist preachers will be the same again.

JOHN A. BRYANT, Chaplain,
4th Mtzd. Div. Arty.

latest to join the standard ranks.

The T. E. L. Adult class, Mt. Olive, Mrs. A. F. Byrd, teacher, and the P. E. P. Young People's class, Griffith Memorial, Jackson, Mrs. Paul Grant-ham, teacher, have also joined the standard parade by sending in their applications.

To all these units of work we extend hearty congratulations on the good record made and thank them for sending the applications.

Mission School

Rev. M. C. Waldrup, now at Lyon, on May 1 began his work as missionary of the Riverside Association. On the 10th of May he organized a Sunday school at Green River with an enrollment of 81. That is certainly the right beginning for any community and Brother Waldrup states that he expects to organize many others like this at an early date. He found that over 50% of those 10 years of age and over were lost. What a wonderful opportunity for evangelistic work. Let's pray for him and all others as they seek to win the lost to Christ.

Lee County Campaign

It took a great amount of hard work and careful planning, but the splendid results and full success of the week were worth every bit of effort put forth. Mr. C. L. Bucy, associational Sunday school superintendent, along with Pastors Berryhill, Kelly and McFarridge, had worked tirelessly and patiently to make this week the success it was.

Thirteen churches, with possibly another coming in later, joined in this great effort to make Lee county Baptist Sunday schools better Bible teaching institutions. They are: Belden, Bissell, Birmingham, Brewer, East Tupelo, Harrisburg, Mount Vernon, Nettlefon, Priceville, Plantersville, Sherman, Union Hill, Verona and possibly Auburn.

YOUR BROTHERHOOD QUESTIONS ANSWERED

Q. What is a Brotherhood?

A. A Brotherhood is a group, many or few, of consecrated men promoting the whole program of their church and of the denomination.

Q. When was the Baptist Brotherhood of the South organized?

A. In May, 1907, the Southern Baptist Convention authorized the Laymen's Missionary Movement. The title was changed in May, 1926, by authority of the Southern Baptist Convention, to the Baptist Brotherhood of the South.

Q. How is its work directed?

A. By a committee elected each year by the Southern Baptist Convention.

Q. How is it financed?

A. The largest portion of its budget comes through the Cooperative Program. The balance comes from the Sunday School Board as authorized by the Southern Baptist Convention, and from profits from the sale of literature.

Q. How many Brotherhoods are there in the Southern Baptist Convention?

A. On January 1, 1942, there were Brotherhoods in approximately 4,300 churches, and the enrollment in these Brotherhoods was above 125,000.

Q. Why should there be a Brotherhood in every church?

A. First, because a church is not complete in its denominational structure without a Brotherhood. Second because 65% of the men of our churches are unenlisted, and the Brotherhood is a denominational agency dealing exclusively with men for the exclusive purpose of enlisting men in the whole program of their church.

Q. Why cannot the Men's Bible Class do the work of a Brotherhood? The Adult Union?

A. Because the function of the Bible Class is specifically the study of the Bible. The function of the Training Union is specifically training for church membership. The function of the Brotherhood is the general and all-inclusive task of enlisting men in the whole program of the church which includes both the Bible class and the Training Union. (This subject is treated in full detail in a Brotherhood tract, "Objections Overruled.")

Q. Can a Brotherhood be organized in a small, part-time rural church?

A. There are hundreds of such throughout the Southern Baptist Convention.

—BR—

CALVARY, Jackson: It is very gratifying to know that we have paid ten thousand dollars on the principal of our church debt since the first of December, 1941.—Reporter.

CRYSTAL SPRINGS: Plans are being made to open the church library in the near future. If you have a book to give, or will buy a new one, let us have them as soon as possible. Miss Irma Hampton is the efficient librarian.

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—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, sunburn, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

TIMELESS IS THE WORD...
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WHAT YOUR STATE MISSION MONEY DOES

WHAT YOUR STATE MISSION MONEY DOES IN EVANGELISM
By M. E. Perry, State Evangelist.

Back in the year of 1933, a business man, once a millionaire, stood on the streets of Dallas, Texas, looking at the Educational Plant of the First Baptist Church. While standing there he was accosted by a friend who, knowing of the erstwhile millionaire's gifts to the building of the First Baptist Church said: "Now that you are broke, don't you wish you had that \$70,000.00 back you put into that building?" Quickly, without a moment's hesitation the answer came: "No, my friend. That is the only investment I made that was not affected by the panic. That is the only thing I did that will last."

As I think of this statement I also think of what your State Mission Money does in the Evangelistic field. As far as I know, there is not one unworthy item in our State Mission program. Each is essential, each deserves our best support. However, church houses can burn down, orphanages can be blown away, hospitals may go out of business, schools may close their doors but the souls won to Christ will endure forever. Personally I know of many churches that would not have a visiting minister in their special soul-winning effort if it were not made possible by our State Mission program. I know of at least two thousand souls that would still be lost; souls won by your two Convention Board evangelists, together with our Mission Secretary, Scotchie McCall, if we had not embodied evangelism in our program these last few years. Investing your money in men who will in turn invest their talents and gifts in the business of soul winning is an investment that will last throughout the ceaseless ages of eternity. A State Mission dollar, multiplied thousands of times by thousands of givers will: 1. Build up run-down churches; 2. Revitalize spiritually dead groups; 3. Bring hope to the discouraged; 4. Help establish new churches in strategic centers; 5. Give opportunity of preaching the gospel in the highways and hedges; 6. Lead the non-cooperative churches into a joyful union with hundreds who are working together harmoniously in the King's business, and most of all win, folk of rural communities; of hard-to-reach sections; of forgotten fields; of pastorless groups and of underprivileged people to the Lord. Money put into our Mission Program that makes these and other spiritual needs a reality is an investment that will never decrease in value. It is one that will never be affected by panics, depressions, wars, famines, tidal waves and such like. It is one of the few investments one can make that is tax free. Even our national government recognizes such values. These are only the beginning of what our State Mission money does in evangelism.—M. E. Perry.

HEADACHE
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.
Liquid CAPUDINE

NO ROOM FOR JESUS
Scripture Reference: Luke 2:1-20.
TEXT: Luke 2:7.

The inn was too busy seeking its own interests to be concerned about the humble couple which came to its doors that night, so the mother and father of Jesus were turned away. There was no room for Jesus in the inn that night. If the innkeeper had only known what was going to take place that night, perhaps he could have found room for Jesus.

Where there is no room for Jesus there is hatred, murder, crime, greed, selfishness, indulgence of carnality, war, and the terrible aftermath of war. The world as a whole has found no room for Jesus, and consequently it must pay the price for being WITHOUT Jesus.

WHY THERE IS NO ROOM FOR JESUS:

1. Too busy with the affairs of the world and the maintenance of physical life leaves no room for Jesus often times. Man cannot serve God and Mammon—he must put one away.
2. Prosperity often leaves no room for Jesus. Instance of the rich man who pulled down his old barns and put up new ones to hold all of his produce. He neglected the most important thing in life—the lasting of his soul. God called this man a FOOL.
3. An unsundered will leaves no room for Jesus. The instance of Jesus and the rich young ruler shows where a man was unwilling to surrender ALL for Jesus. He had been a good man all of his life, but the unsundered will left Jesus out.
4. Self satisfaction leaves no room for Jesus. The church at Laodicea had gotten into such a state that it literally made God "sick at the stomach." There can be no self satisfaction in the Christian life because man is imperfect. Jesus was, and is the only perfect one and a Christian must ever STRIVE TO be perfect even as He was perfect. Self satisfaction causes stagnation, even retrogression. Jesus always causes PROGRESS. Self-satisfaction leaves no room for Jesus.
5. Lack of faith leaves no room for Jesus. A single child-like faith is essential if we are to see the Kingdom of God. Faith is essential to belief and to trust; faith is essential to living the Christian life. We must have faith to stand up for Jesus in the face of all trials and tribulations and disasters. We must not compromise because of war, or for any other reason. Faith stands the test even of death, but better still, it causes us to have conviction enough to LIVE fully for Jesus.
6. What happens when there is no room for Jesus? A man is wholly depraved. Rom. 3:9-18. Without Jesus man is given to the indulgence of beast-like carnality. The world situation today evidences the fact that the world is without Jesus. The world dictators who are without Jesus are virtually beast-like in their attitudes toward the rest of the world. Jesus Christ is the only way to overcome such carnality. When we become Christians the very nature of Christ is within us and as we grow in grace and knowledge of the Lord Jesus, we are able to overcome the flesh. Jesus acts as a restraining power over evil inclinations and at the same time POSITIVELY CONSTRAINS us to do good.

All that remains without Jesus is to be ultimately and completely destroyed at the judgment. They must go away into everlasting punishment departing from God who never knew them and whom they never knew. "How terrible it is to fall into the hands of the living God," who causes His vengeance to extend even unto the third and fourth generations of man. The wrath of God, a just, a righteous God, must be fully satisfied with the utter destruction of all that deliberately choose to re-

Touching the Bases

BY FRED R. LANGLEY,
Soldiers and Defense Projects Service

JACKSON: Six army chaplains temporarily stationed here left for unknown destinations. Post Chaplain Hewlett, a Baptist, was among this group. It's like this, "Off again. On again. Gone again. Flannagan." The base has witnessed the departure of nine chaplains in the past five months. "To make known to the sons of men His mighty acts, and the glorious Majesty of His kingdom." Psalm 145:12.

NEW ORLEANS: Dr. Leo Eddleman, Assistant Professor of Missions at the Baptist Bible Institute delivered the commencement address to the Nurses Graduating Class from the Southern Baptist Hospital. Forty-one nurses received diplomas. "Ye are my friends if ye do whatsoever I command you." John 15:14.

BLACK-OUTS: "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh." Proverbs 3:25. "For God hath not given us the spirit of fear—" II Timothy 1:7.

PHILIPPINES: Mail service suspended.

Deep in the Heart of Texas, the Southern Baptist Convention met and made history.

ICELAND: "I would like to have a baptizing over here this spring or summer. Will you ask my church for permission for me to baptize men into the fellowship of our church?"—Chaplain Paul Cullom writes his church, the Alexandria Baptist Church, Alexandria, Virginia. In March, Dr. Sampey told Mississippi Baptists at the Clinton Evangelistic Conference, "Our churches should give their ministers entering the chaplaincy this right when they leave their pastorates." "As cold waters to a thirsty soul, so is good news from a far country." Proverbs 25:25.

AT KEESLER FIELD another Baptist Chaplain writes: "We Southern Baptists have a great opportunity in missionary, education and evangelism among soldiers. These men come to the services hungry for the gospel."—Solon Cole. "Blessed are they that put their trust in Him." Psalm 2:12b.

ATLANTA: "You will be interested to know that our committee on Army and Navy Chaplains endorsed 74 Southern Baptist Chaplains to the Army and nine to the Navy in one day during the month of April. Our Chaplains continue to be in demand."—Dr. Alfred Carpenter, Superintendent, Camp Work, Home Mission Board.

A letter, May 1, from American Baptist Publication Society.—"We are mailing you twenty-five new Testaments which we know you will use with discretion, inasmuch as these are

ject Christ Jesus His Son.

7. May we who know Jesus let Him have more room in our lives and may they who don't know Him trust Him as Savior before it is too late.

Charles A. Jolly.

ANN HASSELTINE Y. W. A.
INSTALLATIONS AT M. S. C. W.

The Young Woman's Auxiliary at M. S. C. W. held their annual installation of new officers at the Baptist Workshop. Miss Edwina Robinson, state young people's leader, conducted conferences for the new officers and was the guest at the Y. W. A. officers' supper. She also brought the message at the installation service.

Helen Rigby, outgoing president, led the installation service using the theme of the artist and his materials, while Joyce Anderson did a chalk meditation of the Christian flag. The following girls were shown their part in the art of leadership of the Y. W. A.:

Vernan Sadler, President.
Lucille Gardner, Enlistment Chairman.
Reba Harris, Fellowship Chairman.
Sybil Wright, Devotional Chairman.
Mildred Renfro, Statistics Chairman.
Kaleen Burch, Stewardship Chairman.
Vera Walker, Extension Chairman.
June Lang, Publicity Chairman.
Harriett Miley, Literature Chairman.
Lillian Hellen, Fant Circle Chairman.
Lucy Lee, Peyton Circle Chairman.
Bubba Bishop, Reneau Circle Chairman.

—BR—

CALVARY, Jackson: 143 members have been received into our church since the beginning of our new budget year, December, 1941. 115 of these came by letter and 28 for baptism; five rededications.—Reporter.

provided out of a trust fund and we are anxious that each one shall be productive of the highest good."

Newspaper headlines read, "Church-ill warns Nazis over use of gas." It is not unlikely that the Prime Minister might have been thinking of David's words in the Twenty-eighth Psalm when he gave this warning. "Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert." Psalm 28:4.

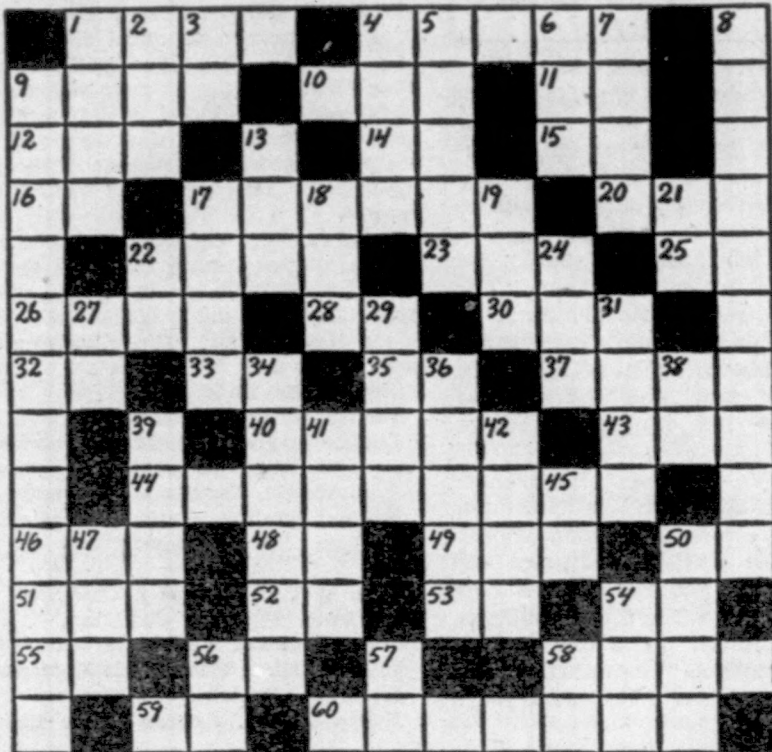
COLUMBUS: The Pastor of the First Baptist Church writes about a soldier, a giant physically, coming forward in one of the Sunday services, confessing Christ as his personal Saviour. "Seldom have I seen our congregation so moved as he pushed his giant frame by others to the aisle and came in long strides to the front."

MARKS, Mississippi: "Our town will observe Soldier's Day, May 31. A fellowship service will be held in the First Baptist Church with all churches here meeting together." — George Gay, Pastor.

Summer School
Mississippi College
For Men and Women
Two Six Weeks Terms
Beginning
May 26 and July 6
Many Courses Offered

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D. M. NELSON, Pres.
Clinton, Miss.

OUR CROSSWORD PUZZLE



"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.—Mark 12:30.

THE COMMANDMENTS
HORIZONTAL

- 1 "... knowest the commandments" Mark 10:9.
- 4 "Thou ... have no other gods before me," Ex. 20:3.
- 9 Close fitting cap or headdress.
- 10 Cal's call.
- 11 "... sinful nation," Isa. 1:4.
- 12 "A new commandment I give unto you That ye love ... another," John 13:34.
- 14 Greek letter.
- 15 "that they may be one, even as ... are one," John 17:22.
- 16 "shewing mercy unto thousands of them that love ... and keep my commandments," Ex. 20:6.
- 17 "ye shall weep and ... John 16:20.
- 20 "kingdom of heaven is like unto a ... that was cast into the sea," Matt. 13:47.
- 22 "Thou shalt ... the Lord thy God with all thy heart," Matt. 22:37.
- 23 "and with all ... soul, and with all ... mind," Matt. 22:37.
- 25 "This ... the first and great commandment," Matt. 22:38.
- 26 "when he saw Jesus ... off, he ran and worshipped him," Mark 5:6.
- 28 New England state.
- 30 Even (cont.)
- 32 Western continent.
- 33 "ye even so to them," Matt. 7:12.
- 35 Indian plant; aluminum.
- 37 "If ye ... of the world, the world would love his own," John 15:19.
- 40 "Get thee behind me, ..." Matt. 16:23.
- 43 Adverb.
- 44 "was ... unto him that fell among the thieves," Luke 10:36.
- 46 "I have meat to ... that ye know not of," John 4:32.
- 48 Each.
- 49 Answer.
- 50 Hour.
- 51 Almost noon.
- 52 Railroad.
- 53 Compass point.
- 54 Lava (Hawaiian).
- 55 Tuesday; thulium.
- 56 Bone.

- 58 Measures.
- 59 "even ... I have kept my Father's commandments," John 15:10.
- 60 Thou bearest record of ... John 8:13. Our text is 1, 4, 22, 23, 44, 59 and 60 combined.

VERTICAL

- 1 Sound.
- 2 Hasten.
- 3 "Whosoever therefore shall break one ... these least commandments," Matt. 5:19.
- 4 "that shall endure unto the end, the ... shall be saved," Matt. 24:13.
- 5 "places where David himself and his men were wont to go ..." I Sam. 30:31.
- 6 "for this is the ... and the prophets," Matt. 7:12.
- 7 "be reconciled to thy brother, and ... come and offer thy gift," Matt. 5:24.
- 8 "Therefore all things ... ye would that men should do to you," Matt. 7:12.
- 9 "On these two ... hang all the law and the prophets," Matt. 22:40.
- 13 Cavalry.
- 17 "The ... our God is one ..." Mark 12:29.
- 18 "teaching for doctrines the commandments of ... Matt. 15:9.
- 19 "Why do ye also transgress ... commandment of God," Matt. 15:3.
- 21 East Indies.
- 22 Sixth note in scale.
- 24 Evergreen tree.
- 27 Fourth note in scale.
- 29 "He that ... my commandments," John 14:21.
- 31 "when ye shall see all these things, know that it is ..." Matt. 24:33.
- 34 Species of willow twigs (pl.).
- 36 Father of Leah and Rachel, Jacob's wives, Gen. 27:43.
- 38 Road; Royal Dragoons.
- 39 "And the second is like ... it," Matt. 22:39.
- 41 Greek name of Hagar, Gal. 4:25.
- 42 "There is ... other commandment greater than these," Mark 12:31.
- 45 "And the Word was made flesh, and dwelt among ... John 1:14.
- 47 American Ornithologists' Union.
- 50 "the ... of my goods I give to the poor," Luke 19:8.
- 54 "walking in ... the commandments and ordinances of the Lord blameless," Luke 1:6.
- 56 Another bone.
- 57 Exclamation of surprise.
- 58 Eye (Scot.).

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Mrs. Karenzo Gilfoy, Superintendent
Baptist Hospital, Jackson, Miss.

A Non-Profit Corporation

The principal object and purpose for which the Mississippi Baptist Hospital was organized is to maintain a place wherein to care for the sick and afflicted in body and to administer to their bodily needs. To provide loving attention and nursing and the services of intelligent physicians and surgeons for the restoration of such persons to health and strength. Therein and thereby to do deeds of benevolence and Christian charity to the sick and afflicted. In connection with and as incident to the care and treatment of the sick and afflicted, to administer, in the name of Christ to their spiritual needs and to advance their welfare.

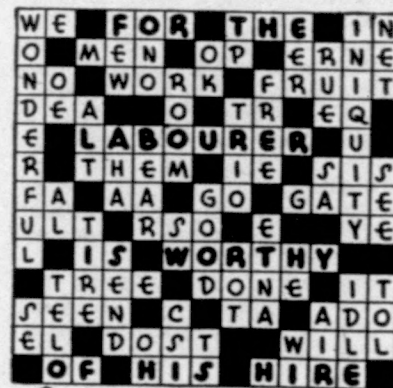
Controlled by Mississippi Baptists

The hospital is controlled by Mississippi Baptists. It has twelve members on its Board of Trustees, three of whom are nominated and elected each year by the Mississippi Baptist Convention. The Hospital Trustees serve without remuneration. Contributions and voluntary gifts are made without hope of individual gain.

A Modern Hospital

Years ago, hospitals were regarded as a place from which a patient did not return. But the Mississippi Baptist Hospital, like other modern hospitals of today, is well-equipped for diagnosis and treatment, to which a sick person may

ANSWER TO LAST WEEK'S PUZZLE



SABBATH SABOTAGE

Monday, Tuesday, Wednesday, Thursday, Friday or Saturday are excellent days for the beginning of war drives, but not Sunday. This, in effect, is what various religious leaders have been saying of late to enthusiastic promoters who schedule the Lord's Day for one or another defense campaign. In Pittsburgh a scrap roundup sponsored by the Office for Emergency Management had been scheduled for a Sunday. Protested the Rev. Raymond L. Edie, editor of the United Presbyterian: "A public house-to-house removal of scrap at church-going time is of the nature of spiritual sabotage." Similarly, in Indiana, a proposed statewide "Bond Sunday" met with a spirited blast from the spiritual, and had to be called off in all parts of the state except New Albany.—Pathfinder.

go with confidence, knowing that he will receive proper professional care. Prompt hospital care helps to reduce the worker's absence from gainful employment and increases the family's contribution to public health and national security.

No One Can Tell When ...

he will need hospital care. One family in five receives hospital services for some member every year. Someone from your own family or community may be in the hospital within the next twelve months. They might not be financially able to pay for hospital services. THIS IS YOUR OPPORTUNITY TO HELP THEM.

YOUR Baptist Hospital has X-ray equipment unsurpassed by any hospital in the South, and equalled by very few. Much new equipment has been added to the Pathological Department, thus making it up-to-the-minute in every way.

TO CHECK
MALARIA
IN 7 DAYS
take **666**

"IT'S HARD TO BELIEVE"

IT IS GENERALLY ADMITTED THAT THE MOVIES ARE ALMOST AS GREAT AN INFLUENCE ON CHILD EDUCATION AS ARE THE SCHOOLS YET

RECENT SURVEYS SHOW THAT OVER 50% OF AVERAGE RUN PICTURES HAVE SCENES IN WHICH DRINKING IS TOLERATED IF NOT GLORIFIED

KIDS MATINEE TODAY

MOVIE SCRIPT
TEXT BOOK

WHICH TO BELIEVE?

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION, Chicago

EYE COMFORT

The cleansing and soothing action of
**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.